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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVI.

We are now to enter on the consideration of the duties enjoined in the second table of the Decalogue—the duties that we owe to our neighbour and to ourselves. And it may be proper here to remark, once for all, that no precept of the second table can ever oblige us to set aside one of the first. Our duty to our Creator is superior to every other; so that, strictly speaking, nothing is, or can be a duty, which is dishonourable to him, or which interferes with the service or obedience that he requires. If, therefore, earthly parents, or magistrates, or other superiors, or laws, or usages of what kind soever, shall at any time urge you, my dear youth, to disobey or dishonour your heavenly Father, the Sovereign of the universe, your reply must be—"We must obey God rather than man." Make your refusal as meekly and discreetly, and in every way as inoffensively as you can; but make it—make it firmly, and in the strength of God, maintain it even unto death. This is the principle on which Confessors have always hazarded their lives, and Martyrs have laid them down.

The first precept in the second table of the moral law, or the fifth of the Decalogue, with its requirements and prohibitions, as stated in our Catechism, are as follows—"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

"The fifth commandment requireth the preserving the honour and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals:" And it "forbiddeth the neglecting of, or doing any thing against the honour and duty, which belongeth to every one in their several places and relations."

I have placed the injunctions and prohibitions of this commandment together, and shall consider them connectedly, as being most favourable to the avoidance of repetition, and to a clear and full view of the duties to be explained and enforced.

We have in the precept before us a striking example of the specification of a single relative duty—that which children owe to their parents—as indicative of every other of the same class. That the precept ought to be thus considered is apparent; since all relative duties are made obligatory in the revealed will of God, and this table of the moral law was intended to epitomise them all, and the fifth commandment alone enjoins one of the most important of these duties, in *a positive form*—the others only spe-

cifying and forbidding the various violations of this general law.

The answers of the Catechism now under consideration, distribute "the places and relations" of men in society into three classes—"superiors, inferiors, and equals." All who are included in these classes have, we are taught, a claim to "honour," which is to be "preserved;" and to duties, the performance of which is obligatory on them all. These duties are mutual, or correlative; and as such we shall consider them, as they appertain to each of the classes that have been mentioned; and—

I. The honour to be preserved, and the mutual or correlative duties to be performed, by SUPERIORS AND INFERIORS, refer to the places and relations of *husbands and wives, parents and children, masters and servants, ministers and people, rulers and ruled, old and young*, and *the possessors of superior and inferior gifts and graces*. In all these relations there is a subordination of rank or character, which is clearly recognised in the scriptures of truth. The duties of each might occupy a whole lecture, but I must treat of them in a much more brief and summary manner; paying some regard, however, in the extent of the discussion, to the nature and importance of each subject, as it comes under consideration.

1. *Of Husbands and Wives.*—This relation is constituted by marriage, in regard to which the standards of our church teach, that "marriage is not a sacrament, nor peculiar to the church of Christ; that it is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time; that it was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the church with a holy seed, and for the preventing of uncleanness; that it is lawful for all sorts of people to marry, who are able with judgment to give their consent, yet that it is the duty of Christians to marry only in the Lord; and therefore that such as are godly, ought not to be unequally yoked, by marrying with such as are notoriously wicked in their lives, or that maintain damnable heresies; that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word of God; and that such incestuous marriages can never be made lawful by any law of man, or consent of parties, so as that those persons may live together as man and wife; that the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own; that fornication committed after contract, and before marriage, and adultery committed after marriage, give just occasion to the innocent party to dissolve the contract, and after the divorce to marry another, as if the offending party were dead; that nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient for dissolving the bond of marriage; that it is proper that every commonwealth, for the good of society, make laws to regulate marriage, which all citizens are bound to obey; that it is fit that marriage be solemnized by a lawful minister, and that special instruction be given to the parties, and suitable prayer be made, when they enter into this relation; that if the parties be under age, or live with their parents, the consent of the parents, or of others under whose care they are, ought to be previously obtained; that parents ought neither to compel their children to marry contrary to their inclination, nor deny their consent, without just and important reasons; that ministers must be properly certified, with respect to the parties applying to

them, that no just objections lie against their marriage; that it must always be performed before a competent number of witnesses; that it ought not to be celebrated on a day of publick humiliation, and that it is not advisable that it be on the Lord's day."*

I have quoted thus largely from the standards of the Presbyterian church on the subject of marriage, because the subject is highly important in itself, is not treated of elsewhere in the Catechism, and especially because the duties of husbands and wives—the point immediately under discussion—are, to a considerable extent, indicated by the very nature and design of the marriage covenant. Let me now call your attention to the following passage of sacred scripture. "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church—Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands love your wives, even as Christ also loved the church and gave himself for it—So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church—For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh—Let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband." Who can fail to perceive the wisdom of these divine injunctions, and to confess that when they are duly regarded the conjugal relation must be productive of peculiar happiness? The wife is made subject to her husband, but it is only that kind of subjection which the church is under to Christ, or that which the members of the body yield to the head. The husband is to love his wife as a part of himself, and as Christ loved the church. He is to be as far from indulging hatred toward her, as he is from hating his own flesh. His superiority, while it demands reverence on her part, imposes on him an obligation and responsibility of kindness, and of every endearing attention. If the parties mutually perform their duties, the situation of both, so far from being irksome, may well give rise to the question, which is the happier—or whose is the preferable allotment? With right feelings neither will so much as wish for a change. They will feel that they were made for each other, and that each is in the place and relation which the God of wisdom and benevolence has appointed.

The passage of scripture recited, teaches that every other relation of life, when it interferes with that which subsists between husband and wife, is to be relinquished—If they are faithful to each other, nothing but death is to separate them. "The fundamental and essential part of the contract is fidelity and chastity. This must immediately appear to be essential to the purpose of the union. Some writers say that this is especially binding on the woman, in order to ascertain the offspring; but every body must see the absurdity of any distinction; because the contract would neither be equal, nor likely to be steadily observed, if it were not mutual. Besides, as a late author has well observed, if chastity be a female virtue, how can man be unchaste without infringing upon it."* Nothing strikes so directly at the very vitals, not only of domestick

* See Confession of Faith, chap. xxiv. and Directory for Worship, chap. xi. A few words have been changed or added, to give uniformity and propriety to the statement; but the sense is not altered, and so little of the language, that it may be fairly considered as a quotation.

* Witherspoon.

happiness but of society at large, or marks so distinctly a corrupt state of society itself, as general licentiousness in the marriage state. Every lover of human happiness, therefore, should brand the first appearance of this licentiousness with tokens of the greatest abhorrence; and every married man and woman should regard the first rising thought of it in themselves as a heinous sin before the heart searching God, and as a real violation of the marriage covenant—to be repented of with the deepest humiliation, and avoided with the utmost care.

The other duties of husbands and wives, beside those which have been mentioned, are—bearing with each other's infirmities and weaknesses, to which human nature, in its present state, is always subject; encouraging and sustaining each other under the various ills of life; comforting and sedulously endeavouring to relieve each other in sickness; providing, by honesty, industry, and economy, for their own support, and that of their family—making their interest and their property the same; instructing and governing, by mutual concert and care, the children which God may have given them, and all others of whom they have the charge; and praying for, and aiding each other in the performance of all other religious duties—endeavouring in all respects to live together as heirs of the grace of life.

Nothing is of more importance in the marriage relation, than for both parties to watch against the very beginnings of discord, and to prevent, by self-command and suitable concession, its proceeding far. Many rules of prudence have been given, in relation to this point, and they are worth remembrance and regard; but the best rule of all is, to recollect habitually the marriage covenant itself, and the all seeing eye of God, and under the influence of these recollections to endeavour to preserve a conscience void of offence. If any alienation has unhappily commenced, that party acts the most like a Christian, who first makes an advance, and even a sacrifice, if it be necessary, for the restoration of perfect harmony. Sometimes a peculiarity, and even a perversity of temper, or conduct, when it is not gross, or in extreme, may be so met by prudence and Christian kindness in the other party, as still to preserve no inconsiderable degree of happiness, in this nearest and tenderest of all relations. When one party becomes flagrantly vicious, or habitually ill tempered, then certainly ensues one of the severest trials of human life: And yet it is a trial which not a few of the best of our fallen race have been called to endure. Much patience, much prayer, much address, and many plans and endeavours to produce reformation, will, in every such case, be called for, from the innocent suffering party. If these are ineffectual, and the vices indulged do not warrant a divorce, nothing remains but to cultivate submission to the permissive will of God, and to seek every lawful alleviation of distress, till the death of the offender, or of the offended—a sad alternative—shall bring relief.

In closing this part of my subject, suffer me, my young friends, to offer you a few words of friendly counsel, on the subject of marriage. On what is due to parents and guardians, I shall add nothing to what is said in the quotation from the standards of our church, till I come to speak particularly of the duties of parents and children. Be assured that much of your happiness depends on the management of your affections, in relation to one with whom you contemplate a union for life. These affections ought never to be permitted to become fixed and strong, till you are satisfied that they have not been placed on an unworthy object, or that a worthy one will meet and reciprocate them.

This advice is not impracticable. Our affections, when incipient, are certainly under our control. That they are not so, or at least not easily restrained, nor disappointed without the keenest pain, when they have become settled and ardent, is the very reason of the advice that I now offer. Numerous are the instances in which disappointed affection has left a wound as lasting as life; or been the cause that the heart could never be so given to another individual, as to render marriage desirable. Therefore while your hearts are in your own keeping, think whether a party toward whom you find them tending is worthy of them. Then think whether there is a prospect of a return of affection; or whether there be not some insurmountable obstacles to the lawfulness or the practicability of a union. Be as far resolved in these points as you can be, before you suffer an attachment to become too strong to be renounced—fully resolved, I admit you cannot easily be, from the nature of the case. Therefore I add, be much in prayer that God may direct you, assist you to govern your own minds, and, by the order of his providence, make the path of duty plain. There is no event of life which calls for more solemn deliberation, and for more earnest prayer for heavenly wisdom and guidance, than that of marriage; since with no other event are the destinies of this life, and even of the life to come, so often and so closely connected. Yet how frequently is this relation formed without any serious thought, or one petition offered to God for his direction and blessing—formed under the blind impulse of ungoverned and heedless passion. What wonder, then, that it is so frequently productive of disappointment and misery, instead of that happiness which it was intended, and in itself is so admirably calculated, to promote. The wonder is, that unhappy matches are not a hundred fold more numerous than they actually are.

It seems scarcely necessary to caution youth against forming this connexion from mere mercenary motives, or without real affection for the objects of their choice—They who do this deserve the misery which they are sure to experience. It is commonly more needful to warn the young against contracting marriage, before they have any reasonable prospect of supporting a family; and to put them on their guard against being smitten with some showy qualities, unaccompanied by solid merit and lasting excellence. I am a friend to early marriages, in all cases where the parties have the means of a comfortable livelihood, or may rationally hope to obtain it from occupations and industry for which they are prepared, and which lie fairly before them. But the folly is great, and the misery often lasting, when young persons bind themselves to each other in marriage, and bring a family around them, without either the means or the prospect of obtaining the very necessaries of life. In such a procedure, surely there is no manifestation of genuine affection, but much of real wickedness and cruelty. Nor can I pass without pointed censure a practice often witnessed in this country, of young persons pledging themselves to each other for a future marriage, while they have yet a profession or a trade to acquire, and when changes may take place that may render the contract difficult, and sometimes improper to be fulfilled. The voluntary violation of a marriage engagement, where attachment and fidelity remain on one side, is among the basest and most criminal actions of which a human being can be guilty—The death which it sometimes occasions, is a real murder, aggravated by the circumstance that it is of a lingering kind. How carefully should every conscientious youth guard against even a tempta-

tion to so great a sin? But leaving this out of view, an engagement of marriage, while a person is making preparation for a professional pursuit, often and usually interferes with that preparation, in so serious a manner as to render it inexpedient and imprudent in a very high degree.

In the choice of a companion for life, the qualities which will *wear well*, are worthy of far more regard, although they too seldom receive it, than those which strike and dazzle, with little beside to recommend them. Good sense, good nature, good morals, good education, good behaviour, firmness of mind, active habits, an affectionate and benevolent disposition, genuine piety, and a healthful constitution—these are the prime requisites. These will last when beauty has faded, and fashionable manners and accomplishments—none of which do I disparage—have lost their charms, or their scope for display.

Attentively ponder, my dear children, the advice which age and experience thus offer you, in relation to a subject in which your dearest interests are involved. Above all seek counsel of God,—"In all your ways acknowledge him, and he shall direct your paths."

The consideration of the duties of parents and children must be deferred till the next lecture.

WITHERSPOON ON REGENERATION.

On the important subject of the παλιγγενεσια, or *new birth* of the New Testament, we have never seen any thing more clear, scriptural, and satisfactory, than Dr. Witherspoon's "Practical Treatise on Regeneration." Having lately read it over with increased pleasure, and we hope advantage too, we have determined to lay some important portions of it before our readers. The following extract closes the IV. section, in which the author shows that the change effected in regeneration is SUPERNATURAL. After reciting a considerable number of texts, in which the truth of his position is distinctly affirmed, the Doctor adds:

"Let it not seem tedious to any, that I have collected so many passages of scripture on this subject. It is no light thing; and indeed it is no common thing, to believe it from the heart. But let us now affirm it, on divine testimony, that regeneration is the work of the Holy Ghost.

"I would not build this truth upon any other evidence. When we stand in God's room, bear his message, and speak in his name, nothing should be affirmed, which cannot be supported by a 'Thus saith the Lord.' But having done so, I think I may warrantably observe how much the visible state of the world corresponds with the scripture declarations on this subject. I hope this will be neither unsuitable nor unprofitable, considering what an inward aversion men have to receive and apply them. Do we not daily see many instances of persons, of first rate understandings and great natural abilities, who yet continue blind to their duty to God, and the salvation of their souls? As they are born, so they continue to show themselves through their whole lives, 'wise to do evil, but to do good they have no knowledge.' What proofs do they often give of the power and influence of habits of wickedness over them? How frequently does it happen, that their attachment to sin in general, or to some particular sin, is such, as to bear down before it all regard to their own interest, temporal and eternal? While at the same time persons of unspeakably inferior talents, enlightened by the Spirit and sanctified by the grace of God, shall stand firm against the most dangerous temptations, and escape

the pollution that is in the world through lust. This our blessed Lord adores as a part or proof of the sovereignty and unsearchable wisdom of his heavenly Father. 'In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.'*

"Is it not plain, that superior advantages of instruction, though very valuable, are far from being always effectual? Sometimes those who live long under the salutary instruction and edifying example of pious parents and masters, continue, notwithstanding, in an insensible state. Sometimes we see persons sit long under the most enlightening and awakening ministry, with hearts as hard as the nether millstone. The case of the ordinary hearers of the gospel is indeed often affecting, and leads to serious meditation on the depths of the divine counsels. Suffer me to bespeak the readers of this class in the following terms. Are not many of you a wonder to yourselves, as well as to one another? Is not your danger often pointed out to you in the clearest manner? Is not your character drawn and distinguished by the most undeniable marks? Are not your duty and interest set before you in such a manner, that it cannot be contradicted, and there is nothing left to reply? And yet after all, though there may be some weak or temporary resolutions, it is without any real or lasting effect. Doth not this ratify and confirm the following passage of Scripture? 'Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.'*

"To be absent altogether from the ordinances of God is a dreadful and dangerous thing, for it leads directly to a state of total blindness and undisturbed security. I have often thought, however, that the case of many who continue to give their attendance is much more wonderful. Are there not habitual drunkards often seen in the house of God? Are there not some profane swearers often seen in the house of God? Are there not some who walk in the lust of uncleanness? some who retain, without restitution, unrighteous gain, whom approaching death, the wrath of God, and the fire of hell cannot terrify? Of such, we may justly say with the apostle Paul, 'But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.'†

"Let it be further considered, how much providential warnings are generally despised, even when they are so awful in their nature, and so clear in their meaning, that one would think nothing but an absolute infatuation could prevent their effect. Sinners may keep themselves from hearing the word of God, and from any such reading or conversation as will bring eternity in their view. But he visits them in their families or in their persons, and they cannot fly from these 'terrible things in righteousness,' by which he pleads his cause from day to day. Are not the young and beautiful soon carried to their graves? Are not the great and noble soon humbled in the dust? Have not sensuality and riot, impurity and lust, slain their victims, and raised up monuments fraught

* Luke, x. 21.

* 1 Cor. iii. 5, 6, 7.
† 2 Cor. iv. 3, 4.

with moral instruction in every age? How long is it ago, since Hosea said, 'Whoredom and wine, and new wine take away the heart?'* And since Solomon said of a harlot, "She hath cast down many wounded, and many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death?'† But though uninspired writers have said this as well as he, nay, though it is visible to all, have men become wise? Have they shunned the paths of the destroyer? No: we may justly say of the present times, as the Psalmist David said many ages ago, 'This their way is their folly; yet their posterity approve their sayings.'‡ Nothing, nothing will change them, till the Spirit of God rouse and awaken the conscience, powerfully constrain the will, and effectually renew the heart.

"Hence then it appears, that the new birth is a 'supernatural change;' it is the effect of the power of God; it is the work of the Holy Ghost. I have been at the more pains to establish this truth, because I am persuaded, that until it be truly received, there may be a form, but there can be nothing of the power of godliness. But we must now vindicate it from the objections and abuse, to which it may be thought liable. There are many who still harbour in their minds, and sometimes produce in conversation, the objection mentioned by the apostle Paul; 'Thou wilt say then unto me, Why doth he yet find fault, for who hath resisted his will?'§ This, indeed, is the sum of all the objections that ever were, or ever can be offered against it: and I make the short answer of the same apostle; 'Nay, but O man! who art thou that repliest against God?' This is but making or imagining an inconsistency between two things, both of which God hath clearly established and inseparably joined in his word. These are, his own power necessary to the change, and our duty in the use of the means; or rather, our sin while continuing at enmity with him and refusing his mercy.

"I make no scruple to acknowledge, that it is impossible for me; nay, I find no difficulty in supposing, that it is impossible for any finite mind, to point out the bounds between the 'dependence' and 'activity' of the creature. But though we must ever remember, that it is he alone who can 'bring a clean thing out of an unclean,' yet we know also, that 'all have sinned and come short of the glory of God.' We know that 'God will be just when he speaketh, and clear when he judgeth:' that he rejects with disdain, the imputation of being the author of sin. 'Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man.'* For our greater assurance of this, he hath condescended to confirm it by his oath.—'As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?'† The connexion between this and the former truth appears plainly in the following passage: 'Ye will not come unto me, that ye might have life.'‡

"Perhaps also, there are some who abuse this doctrine to sloth and negligence. At least they may pretend this, as an excuse or palliation of their contempt of religion. But is it not an inference directly contrary to what the scripture teaches us, much more justly, to draw from the same truth, viz. 'Work out your own salvation with fear and

* Hos. iv. 11.
† Prov. vii. 26, 27.
‡ Ps. xlix. 13.
§ Rom. ix. 19.

*. James, i. 13.
† Ezek. xxxiii. 11.
‡ John, v. 40.

trembling; for it is God that worketh in you to will and to do of his good pleasure?'* The former inference would be just in the case of devils, who, having received their sentence, can only now 'believe and tremble:' but it would be altogether unjust, and a dreadful contempt of mercy, in those to whom the offer of salvation by grace is addressed. What is now transacting in the ministry of the gospel, shall contribute at last to stop every mouth, and put this criminal excuse to eternal silence. Suppose the sinner at the judgment-seat to offer this defence for himself: 'I was altogether under the power of corruption; it was impossible for me to do any thing of myself.' Is it not natural to reply, 'Where learned you this?' From the holy scriptures. 'And did not the same scriptures also tell you, Him that cometh to me, I will in no wise cast out. Wherefore he is able to save to the uttermost all that come to God through him.—Believe in the Lord Jesus Christ, and thou shalt be saved?' But I could not reconcile one scripture to another. 'And was that any way wonderful? Or can it possibly justify your rebellion against the plainest commands, that you were not able fully to comprehend what is said of the absolute dominion and sovereignty of God?'

"Let us, therefore, settle it in our minds, that though we are of ourselves utterly unable to produce a change in our hearts, 'nothing is impossible with GOD.' He first made them, and he is able to reform them. On a conviction of our own inability, one would think we should but the more humbly and the more earnestly apply to him, who is all-sufficient in power and grace. The deplorable and naturally helpless state of sinners, doth not hinder exhortations to them in scripture; and therefore takes not away their obligation to duty. See an address, where the strongest metaphors are retained, the exhortation given in these very terms, and the foundation of the duty plainly pointed out —'Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'* From which it is very plain, that the moral inability, under which sinners now lie, as a consequence of the fall, is not of such a nature as to take away the guilt of sin, the propriety of exhortations to duty, or the necessity of endeavours after recovery.

"But what shall we say? Alas! the very subject we are now speaking of, affords a new proof of the blindness, prejudice, and obstinacy of sinners. They are self-condemned; for they do not act the same part in similar cases. The affairs of the present life are not managed in so preposterous a manner. He that ploughs his ground, and throws in his seed, cannot so much as unite one grain to the clod; nay, he is not able to conceive how it is done. He cannot carry on, nay, he cannot so much as begin one single step of this wonderful process toward the subsequent crop; the mortification of the seed, the resurrection of the blade, and gradual increase, till it come to perfect maturity. Is it, therefore, reasonable that he should say, 'I for my part can do nothing: it is, first and last, an effect of divine power and energy: and God can as easily raise a crop without sowing as with it, in a single instant and in any place, as in a long time by the mutual influence of soil and season; I will therefore spare myself the hardship of toil and labour, and wait with patience, till I see what he will be pleased to send?' Would this be madness? Would it be universally reputed so? And would it not be equal madness to turn the grace of God into licentiousness? Believe it, the warning is equally reasonable and equally necessary, in spi-

* Phil. ii. 13, 14.

* Eph. v. 14.

ritual as in temporal things: 'Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap: for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' "*

HEAVEN AND EARTH.

BY J. MONTGOMERY, ESQ.

Behold yon bright array,
Before the sapphire throne!
There young nor old, nor rich nor poor,
There bond nor free are known.

At once they strike their lyres;
At once break off, and all
With trembling joy and silent love,
In adoration fall.

Whate'er their lot below,
As fellow heirs of bliss,
In heaven their services are one;
Let earth be heaven in this.

As brethren, so may we
Worship with one accord;
In stillness wait, in prayer bow down,
Stand up and bless the Lord.

As pilgrims on our way,
God's earthly courts we fill;
And travel on from strength to strength,
Abreast to Zion's hill.

There may our spirits meet,
When faith is changed to sight,
Where the Lord God himself shall be
The temple, life, and light.

Where on the sea of glass,
The ransom'd nations sing;
And to the Lamb, amidst the throne,
Eternal glory bring.

* Gal. vi. 7, 8.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 69.)

Friday, July 4.—I left London early this morning, with Mr. S. of Philadelphia, for Portsmouth; for the purpose of seeing, among other objects, the great dock-yards and shipping at that place. The road took us by Kew to Hampton Court, on the Thames, where the view is beautiful. The celebrated botanick garden at Kew I hastily examined some days since, and from the road I could now only see the tall octagonal top of the *great pagoda*, towering above the verdant forest of trees by which it is surrounded. In this garden there are a number of fanciful buildings called *temples:* thus we have the temple of Bellona, of Pan, of Æolus, of Victory, &c., but none of them are equal to this Chinese affair, called the Great Pagoda, from the top of which, in a clear day, it is said you can see to the distance of 40 miles. The garden at Kew consists of a fine park, and a large botanick garden, of about 20 acres, surrounded by high walls. The English pride themselves much on the cultivation of fruit and vegetables, both forced and in the open air. The other day I heard that Lord Grosvenor, to encourage the growth of peaches, offered a guinea for every peach of a good quality that should be produced on a certain day, when he was to give a fruit party to the nobility; and a thousand peaches were produced, bought and eaten. The London fruit market, however, will not please an American; for although their fruit looks uncommonly well, yet it is acid, insipid, or ill flavoured, when compared with that produced in our own country.

The royal palace, called Hampton Court, is one of the sights near London, and I regret that my time would not permit me to visit it. Its principal attraction till within a few weeks—the cartoons of Raphael—are now removed, I think to

Windsor Castle. Copies of these celebrated works I saw at Oxford. The pride of Cardinal Wolsey erected the splendid palace of Hampton Court, and then fear compelled him to present it to his prouder master, Henry VIII.

A little further on our road we passed Clermont, the seat of Prince Leopold, and where the good Princess Charlotte died. In many places we found large tracts of uncultivated land, without fences or hedges. Game, such as hares and partridges, were seen in abundance. The birds here are all exceedingly tame, no one being allowed to disturb them, without a special license. I have not heard a gun fired since I have been in England.

We passed through several inconsiderable towns, but I found the country by no means so thickly inhabited as I expected. Near the road side we saw a vast spherical hollow, among the hills vulgarly called the Devil's Punch-bowl. It is not, I think, so remarkable as a curious excavation of a similar kind which we noticed together near Carlisle—some years since—in Pennsylvania. These cavities in the ground are not uncommon in America, but they all, I think, like the one at Carlisle, have a stream of water running *under* the ground, and which opens into the cavity at the bottom. Our punch-bowls, therefore, have no doubt been formed by the gradual dropping of the soil into the running stream of water below, the cavity widening till it reached an angle sufficient for the lower portions of soil to support the upper, when vegetation would ensue, and prevent any farther enlargement of the hollow. The Punch-bowl here, however, has no stream of water at the bottom, and I will therefore leave it for the English theorizing geologists to explain, for they can account for almost any thing.

Two or three miles from Portsmouth, we had a fine view of the town and harbour, where a multitude of ships of war were riding at anchor. We arrived safe about 8 o'clock, after a ride of 72 miles. Portsmouth is the only regular fortified town on the island. It is surrounded by every means of defence; batteries, forts, fortifications, ditches, &c. &c. On entering it we passed through several gates, and crossed a number of ditches, by means of draw-bridges. Naval officers and marines in abundance, met us at every turn.

Though in this great naval station of Britannia, who proudly calls herself the Mistress of the Ocean, at dinner we recollected that this was the Fourth of July, and drank to absent friends and American Independence. We spent the evening in examining the place. The long ranges of elm trees on the fortifications and round the town, form a number of very beautiful walks, most of which we found thronged with visiters. The Clarence Reading Rooms, on the beach, are delightfully situated.

The magnitude and extent of the fortifications and bulwarks, and the great expense which has been incurred in order to render this place impregnable, forcibly brought to mind the beautiful *poetry* of Campbell—

> Britannia needs no bulwark,
> No towers along the steep;
> Her march is o'er the mountain wave,
> Her home is on the deep.

I wandered alone along the beach,—the surf gently rose and fell at my feet—the moonlight gave a silvery hue to the whole surface of the water, and playfully sparkled on the crests of the waves. It was a lovely scene. As my eye stretched across the deep

> I thought of my home—of my dear native bowers,
> Of pleasures that waited on life's early morn;
> While memory stood sideways all covered with flowers,
> And restored every rose, but secreted each thorn.

I seemed to myself like the inhabitant of another world, and the melancholy impression came over me that I should never, perhaps, see you all in the land of my fathers.

Saturday, July 5.—We went at a quarter past 10, the only time we could get admittance, to see the dock yards, which are enclosed by a high brick wall. Before entering, we were obliged to write our names in a book; no foreigners, known to be such, are admitted, without some special license. A marine, who was very obliging and very ignorant, conducted us through the yard. We saw a number of ships of war building, and undergoing repairs in the dry docks, a grand rope walk, a quarter of a mile in length, a vast number of anchors, piles of balls and shells, long rows of cannons and mortars, and in fact immense supplies of every article necessary for building, repairing or fitting out armed vessels. So expeditious are they, that we were told a large vessel lying in the harbour, was brought into the dry docks and newly coppered from stem to stern, in less than two hours for the whole operation. Nothing pleased me here so much as the machinery for making ships' blocks; the sawing, the boring, the gouging, the turning, and the what not, required to make a complete block, is here done by wonderful machinery. The inventor of the whole is a Mr. Brunel, father to the gentleman who projected, and now superintends the building of the Thames Tunnel. We were dunned most prodigiously for sixpences and shillings, during our examination of this place, both by our guide, and by *boxes* with—*For the lame—For the sick*, &c., painted in large letters upon them.

From several elevated places in the yard there are fine views of the surrounding scenery. Spithead, Gosport, and Portsea, places we often read of in naval history, are, in fact, but parts of Portsmouth. The Isle of Wight, and the ships which covered the expanse of water between it and the town, was an interesting sight. A singular and interesting interview once took place here between the Emperor Alexander, and Leigh Richmond, the amiable and celebrated author of the Dairyman's Daughter. Mr. Richmond was absorbed in viewing through a telescope the surrounding objects, when his imperial majesty and *suite* unexpectedly came to the spot. Mr. R. offered to withdraw, but the emperor would not consent, saying, "perhaps you are acquainted with the points of view before us." Mr. R. then handed him the telescope, and directed it to the different objects worthy of notice. The results of this interview were favourable to the diffusion of Bibles and Tracts in Russia—and the Emperor, on his return home, testified his recollection of the circumstance, by sending to Mr. Richmond a diamond ring of considerable value.

After leaving the yard we took a boat and went to examine the immense ship called the Victory, of 120 guns, in which Lord Nelson was killed; it is now in a fine state of repair, but it is composed, like the coat of the Shepherd of Salisbury plains, of but little of the original materials. We went on board the King's Yacht, the vessel in which George IV. made his visit to Scotland—it is really splendid. We saw besides many other ships of war—the Princess Charlotte, one of the largest vessels in the navy, or in the world—but descriptions of ships to you, who inhabit a sea port, and where the most substantial and beautiful vessels in the world are constructed, cannot be very interesting.

The town of Portsmouth is dirty, dull, and generally unpleasant—the hotel at which we stopped was large and commodious, and per-

haps one of the most expensive in England. Every thing is dear in Portsmouth. We found here a number of naval and military officers, and crowds of midshipmen—one little chap was addressed as Lord somebody—and I understood that he held a captain's commission.

In the afternoon we took a steamboat, or a *steamer* as it is here called, for Ryde, a fine bathing place, on the Isle of Wight, where we arrived about 4 o'clock, and began to walk over the hills and vales of this beautiful spot. No part of England is more picturesque than this island. From an elevated point I enjoyed a beautiful, varied, and extensive prospect, composed of land and sea, woods and plains, hill and dale, all sweetly blended together, and relieving each other in the landscape. Leigh Richmond, who lived you know at Brading, at no very great distance off, well describes the prospect I most admired. "South-east was the open sea, bounded only by the horizon—the sun shone and gilded the waves with a glittering light. On the north the sea appeared like a noble river, varying from three to seven miles in breadth, between the banks of the opposite coast and those of the island. Immediately underneath me was a fine woody district of country, diversified by many pleasing objects. Distant towns were visible on the opposite shore. Numbers of ships occupied the sheltered station, which this northern channel afforded them. The eye roamed with delight over an expanse of near and remote beauties, which alternately caught the observation, and which harmonized together and produced a scene of peculiar interest."

After dinner we sailed in a small boat along the shores, for about seven miles, to Cowes, a port from which several packets depart for America—Here we saw an American brig at anchor, which revived in us many agreeable feelings. The ships of the United States may readily be distinguished at first sight, and at a distance, from those of almost all other nations. Besides being more symmetrical, or graceful in form, the fineness of their upper timbers renders all paint unnecessary. The shores on the northern part of the Isle of Wight, along which we sailed, are bold and well cultivated, but they are by no means so interesting as those on the south. The curious perpendicular peaks called the *needles*, and the lofty and broken cliffs, where the eider duck builds her nest, are towards the western extremity of the island. The wonderful stories I used to read of the bird catchers among such cliffs, made me very desirous of seeing the spot where so many hazardous adventures had occurred—but my companion had not a particle of enthusiasm on this subject, and I was therefore obliged either to go alone, or to give up the excursion.

Cowes is an old and very inconsiderable place, though there are some fine houses near the top of the steep hill, on which the town is built. East *Cowes* lies on the other side of the bay.

Sunday, July 6th.—This morning we left the island, and went 16 miles in a steam packet to Southampton, on the opposite coast, where we proposed to pass the day. This is a well built and populous place, and has many pleasant walks, both along the beach and in the neighbouring country. In going to church, we passed under a fine old arch-way, called here "*the bar*"—over the arch there is a statue of *Kanute*, who here threw off his crown, because he could not command the *waves on the shore.* At the Independent church to which we went, I heard one of the best sermons, from a middle-aged man, that I ever listened to. The singing of the hymns forcibly reminded me of the psalm-

ody in the little chapel at our college in Princeton, when Mr. E. led the choir. The singing here, however, was accompanied by two or three instruments. I visited, also, an old and fine church of the establishment.

Monday, July 7th.—Early this morning we took stage for Salisbury. The cathedral in this place is grand; the tower or steeple, is the highest in England, being about 400 feet, that of St. Paul's being only 340.—The spire of St. Peter's, at Rome, is 437 feet. There are some very good monuments and finely painted windows, but after seeing York Minster, Westminster Abbey, and several other buildings of this nature, gothick architecture produces comparatively but little effect on the mind. I was here *fined* sixpence, for walking about eight feet into the building with my *hat on*, though I took it off before I saw any one, as soon as I conveniently could. I told the person he ought to have put up a printed notice, to prevent such occurrences. "Ah, then," said he, "we should never get any *fines*." This cathedral is esteemed by antiquaries, as one of the best specimens of the architecture of the age in which it was built. Every one must feel a degree of awe and solemnity, when passing under its lofty arches. There is a beauty, grandeur, and magnificence about old gothick churches, which, though frequent examination very much deadens, yet can never entirely efface. The spire, and a portion of the tower on which it stands, are in a different style of architecture from the rest of the building; it is therefore, probably, of a more recent date. You may form some idea of the vastness of the cathedral, from the following quaint lines, on the number of its pillars, windows, and doors—

As many days as in one year there be,
So many windows in this church we see;
As many marble pillars here appear
As there are hours throughout the fleeting year;
As many doors, as moons one year does view;
Strange tale to tell, yet not more strange than true.

We saw some other interesting reliques of ancient architecture in Salisbury, with which I was much gratified.

We were sorry to find that the magnificent seat of the Earl of Pembroke, near this place, was inaccessible to strangers; we therefore took a post chaise to Bath, visiting the celebrated *Stonehenge*, and Salisbury plains, by the way. Just after leaving the town, we came in sight of Old Sarum, originally a fortress, built by that tribe of Britons called the Belgæ, as my guide book says. Not a vestige of the old town remains, though the ruins of a castle and its walls present a "very august appearance." Its ancient honours and privileges are not, however, altogether lost; for it has the power of sending two members to Parliament, who are elected by the proprietors of certain adjacent lands. Among my many pretensions, I never assumed the character of a politician; but this *rotten borough* system of representation in the national councils, when there is nothing to *represent*, I think very queer. Neither Manchester nor Birmingham, two of the largest cities in the kingdom, send a member; and Old Sarum, where neither man, woman, child, dog, nor cat, is to be found, is represented by two honourable gentlemen. Stonehenge, every one knows, is a most extraordinary work. It is visible at some distance, for there is nothing, neither stone nor tree, in the immediate vicinity of the place where it is located; though some hillocks, or barrows, with trees upon their tops, are not far distant. It has been remarked, that these vast and solitary ruins strike the lonely traveller "like those of Balbec and Palmyra, in the deserts of Asia." At a distance from the ruins I felt a good deal disappoint-

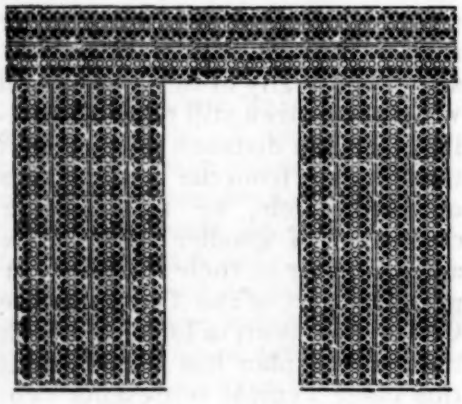
ed at their apparent insignificance, and began to regret that I had taken so much trouble to view them. But when I entered the building, its magnitude and grandeur were quite overpowering. An old shepherd, with a dog at his feet, was reclining on one of the fallen columns, and he kindly served us as a guide in our researches. At some distance from the temple, if such it was intended for, there are a number of pillars standing by themselves; these, together with the columnar masses which compose the main building, have all been rudely carved, by some cutting instrument, into four plain sides; many of the stones are more than 25 feet high, 6 feet broad, and proportionably thick; and it is calculated that some of them will weigh from thirty to forty tons. They are not all of the same material; some are sand stone; some seemed to me to be granite, and some a coarse kind of marble. Though Stonehenge is a good deal in ruins, there is enough remaining entire, to enable the observer to recover its original form. I will abridge for you one of the numerous accounts of this ruin from the guide book. The entrance into the area of the work faces the northeast, and is marked by a bank and ditch, called the Avenue. On this side, the first object that arrests the attention, is a large rude stone in a leaning position, which by some has been called *The Friar's Heel.* Its height is about sixteen feet, and its original purport is totally unknown, though conjecture has not been idle in ascribing various uses to it.

On entering now this mysterious building, at first sight all is amazement and confusion; the eye is surprised, and the mind bewildered. The stones begin now, and not before, to assume their proper grandeur; and the interior of the Temple, hitherto blinded by an uniform exterior, displays a most singular variety and gigantick magnificence.

This Temple consists of two circles and two ovals: the two latter constituting the Cell, or Sanctum. The outward circle, about three hundred feet in circumference, is composed of huge upright stones, bearing others over them, which form a kind of architrave. Though they evidently show the mark of tools, they are still irregular in their forms and sizes. The height of the stones on each side of the entrance, is a little more than thirteen feet; and the breadth of one, seven feet; and of the other, six feet four inches; the impost over them is about two feet eight inches deep. The space between the stones in this outward circle varies; that between the entrance stones is five feet, and rather wider than in the rest. This circle consisted originally of thirty stones, of which seventeen still remain standing. At the distance of eight feet three inches from the inside of this outward circle, we find another composed of smaller stones, rude and irregular in their shapes. The grandest part of the Temple is the Cell, or Sanctum; in forming which the general plan has been varied; this inner Temple represents two-thirds of a large oval, and a concentric small oval, as in the outward Temple we find a large and a small circle. The large oval is formed by five pair of trilithons, or two large upright stones, with a third laid over them as an impost. The placing of the imposts is also varied, for they are not continued all round, as in the outward circle, but are divided into pairs, which gives a great lightness to the work, and breaks its uniformity; neither are they like those in the outward circle, parallel at top, but rise gradually in height from east to west.

Such, indeed, is the general fascination imposed on all those who view Stonehenge, that no one

can quit its precincts without feeling strong sensations of surprise and admiration. The ignorant rustick will, with a vacant stare, attribute it to the giants, the antiquary is equally uninformed as to its origin, and the artist, on viewing these enormous masses, will wonder that art could thus rival nature, in magnificence and picturesque effect. Even the most indifferent passenger over the plain, must be attracted by the solitary and magnificent appearance of these ruins; and all with one accord will exclaim, How grand! How wonderful! How incomprehensible! I took a rude sketch of two of the most remarkable trilithons, as they are called, and the following figure will give you some idea of one of them:



They are named trilithons because they are composed of three great stones each—two upright, and one horizontal at the top, called the impost—each upright pillar has a tennon, or knob, carved on the top, which fits into a mortice or socket in the impost, and thus the three are fastened together. As some of these trilithons have fallen down, this ball and socket joint can readily be examined—some of the imposts will weigh more than eleven tons. Our shepherd guide informed us that he witnessed the fall of one of these huge stones, which produced a jarring or concussion of the ground, that could be felt for more than half a mile. On examining the cavity left in the ground by this fallen column, and which indicated the depth to which it had been originally sunk, I was surprised to find it not more than three feet. The earliest writer who notices Stonehenge is Ninnius, who lived in 617. The prevailing opinion is, that this ruin was originally a Druidical Temple, but strong arguments are urged in favour of its being a monumental structure, something like the Egyptian pyramids; and still stronger reasons, in my opinion, lead many to believe that it was an Astronomical Observatory.

With regard to the mounds or barrows, which may be seen rising above the surface of the extensive plain round Stonehenge, many of them have been carefully opened and examined. Their dimensions and depths were various, some being very shallow, whilst others were nearly fifteen feet deep. They generally produced one or more human skeletons; those of the earliest æra were frequently discovered to have been interred within a cist, with the legs drawn up towards the head. Besides these, there were found bones, loose on the floors of the barrows, burnt and unburnt, and sometimes in cists; numerous beads of amber, glass, stone, and horn; drinking cups of various sizes, made with very poor clay, intermixed with bits of chalk, with the exception of two or three, which were richly ornamented; rude urns, containing various kinds of burned bones; sepulchral urns, of which some were in a very perfect state; ivory pins and tweezers; brass daggers, spear heads, and pins; a remarkable cist, made of the trunk of an elm tree, the wood and bark appearing fresh and perfect; spear heads and arrows of flint; large pieces of stag's horns; curious whet-stones; and two

knives, were both found in the same barrow.*

Besides Stonehenge, many other relicks of Celtick or druidical superstition are yet to be seen on this island, such as cromlechs or altars, circles of memorial, and rocking stones. Some have imagined that our own country has been visited by the Druids—that the aborigines of America were of Celtick origin, and that their rude monuments yet remain in our land. It cannot be doubted, that there are huge and shapeless masses of stone, under circumstances and in situations which can hardly be attributable to accident; and if placed there by human means, it must certainly have been done by a people greatly superior in power and civilization to the rude and disjointed tribes of Indians, who inhabited our country, when our fathers first arrived in it. In a learned essay on this subject, by my ingenious friend, John Finch, Esq., he brings forward a rocking stone, which I described some years ago, as one instance among many others of the Celtic origin of our Indians. His words are as follows:—

"*Rocking Stones* are memorials raised by the same people, and the same race of men, who elevated the cromlechs; they consist of an enormous stone so equally poised upon its base, that a very small force is sufficient to move it; sometimes even the touch of a finger will cause it to vibrate.

"There are several of these memorials of a former race, in the United States of America, but of the origin of the whole of them we cannot be certain, until an accurate account is published of their size, appearance, and situation, and it would be desirable if they were illustrated by correct drawings. In the State of New York there are probably three or more. Professor G. has described one in the American Journal of Science, vol. 5, page 252. It is situated near the top of a high hill, near the village of Peekskill, in Putnam county; the moveable stone is thirty-one feet in circumference; the rock is of granite, but the mica contained in it being schistose, gives it some resemblance to gneiss, and it is supported by a base of the same material. This rocking stone can be moved by the hand, although six men with iron bars were unable to throw it off its pedestal. From the drawing which accompanies the description, this rock presents every appearance of an artificial monument, and may perhaps with safety be classed amongst the Celtick antiquities of North America."

Salisbury plains, which spread beyond Stonehenge in every direction, are vast indeed—the shepherds with their dogs, and the great flocks of sheep, which are to be seen all over them, not only reminded me of the manners of the east, but also gave a "local habitation" to Hannah More's fine story, the incidents of which were derived from the scenes around me. We passed a small town called Amesbury, near which is Amesbury House, the seat of Lord Douglass—here the Duke and Duchess of Queensbury, who patronised Gay, lived and died; and on this spot a famous nunnery was founded by Elfrida, in 980, to atone for one of her murders. Deptford Inn, where we next stopped, is located on a beautiful hill, above the town—the gardens back of the house pleased us much. We next passed the

* On erecting a wind-mill, distant about four miles south-west of Stonehenge, the interment of a skeleton was discovered, together with several brass articles, a drinking cup, and the blade of an iron knife. This interment appears of a later æra, when the custom of gathering up the legs had ceased, and when the use of iron was more generally adopted, for in the early tumuli none of that metal has ever been found. The same observations may be applied to the barrow at Stonehenge, which contained the two knives.

ugly town of Warminster. Some miles from Warminster, and on a high hill near the road, is Medford Castle, which is a very picturesque and interesting object. A few miles more brought us to Bath.

I could not help remarking, that during our ride to day we had seen fewer human beings, than I had ever seen in the same distance before, even when journeying beyond our Alleghany mountains. In some of the hay fields we noticed, for the first time, a number of women working with the pitchfork and rake, and otherwise employed in the labour which is peculiar to the men in the United States, where we are said to be so coarse and unrefined.

(*To be continued.*)

THE SUM OF RELIGION.

By the Lord Chief Justice Hale.

He that fears the Lord of heaven and earth, and walks humbly before him,—and thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience,—that is sorry with all his soul when he comes short of his duty,—that walks watchfully in the denial of himself, and does not yield to any lust or known sin,—he that, if he fails in the least measure, is restless till he has made his peace by true repentance,—that is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion,—that will not deliberately dishonour God, although with perfect security from temporal punishment,—that has his hopes and his conversation in heaven,—that dares not do any thing unjustly, although never so much to his advantage; and all this because he firmly believes Him that is invisible, and fears him because he loves him, —fears him as well for his goodness as for his greatness,—Such a man, whether he be an Episcopalian or a Presbyterian, an Independent or Anabaptist; whether he wears a surplice or wears none; whether he kneels at the communion, or for conscience' sake stands or sits,—he hath the *life of religion* in him; and that *life* acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or nonpractice of things indifferent. On the other side, if a man fears not the eternal God, commits sin with presumption, can drink to excess, lie, swear vainly or falsely, loosely break his promises,—such a man, although he cry down Bishops, or cry down Presbytery; although he be rebaptized every day, or declaim against it as heresy; although he fast all the Lent, or not fast, out of pretence of avoiding superstition,—yet, notwithstanding these, and a thousand more external conformities or zealous oppositions of them, he wants the *life of religion.*

ON INTEMPERANCE.

In the course of the last summer and autumn, we inserted in our Miscellany, a series of essays on intemperance. The following was intended to close that series, and was handed to the editor for that purpose. It was mislaid (for which we beg the respected author to accept our apology,) and not found till a few days since. But as the subject is highly interesting, and this essay not so connected with the preceding as to lose any of its effect by being published separately, we are glad to place it on our pages.

FOR THE CHRISTIAN ADVOCATE.

Our remarks on the evils and correctives of intemperance have been extended, perhaps to the satiety of the reader, and certainly beyond the original design of the writer.

We cannot dismiss the subject, however, without some monitions by way of PRACTICAL APPLICATION, for the special benefit of the young.

We have more hope of the individual who avoids unnecessary temptations, than of him who purposes to encounter them with resolution. The garrison which unbars its gates and levels its walls, in order to exhibit its prowess in repelling the adversary, will probably suffer for its temerity. Military skill displays itself in the retreat, no less than in the din of battle. Such is the moral heroism which we wish to inspire. Evil habits are easily contracted, but amended with difficulty—to flee is often more praiseworthy than to fight.

—— Facilis descensus Averni,
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est—

If an evil habit be fairly contracted, particularly a fondness for ardent spirits, the prospect of amendment is exceedingly unpromising. The writer has conferred with some intemperate persons, whose intelligence and refinement of manners, and endearing connexions in life, afforded ample scope for appeal and argument, and inspired a lively hope of success; but these remonstrances, though kindly received in several instances, have never been followed by any permanent reformation. To master evil habits, however long indulged, is not impossible, and is unquestionably a duty; but things possible and obligatory may not be very likely.

Our design in making these remarks, is to inspire the reader with a salutary fear and self-distrust. This is the moral courage best suited to human nature in its present lapsed state, and when properly cultivated, is a better conservator of publick and private morals than the most elaborate system of ethics, or the best digested code of laws.

I shall enumerate some of the temptations to intemperance against which the reader is admonished to guard.

Intemperate companions. If they be genteel, and wealthy, and amiable, their influence is the more to be dreaded. Moral diseases are not less contagious than those which are physical. The man who fraternises with drunkards is storing up sorrow for time to come.*

Idleness is in itself a heinous offence, and is the parent of crimes without number. Persons whose time is fully and honourably occupied, escape a thousand vexations and temptations incident to those who have no regular employment. The tedium of mind attendant on idleness must be relieved by drinking, or gaming, or fighting, or racing,† or some of the kindred vices. I knew a man of sobriety and respectable standing in society, who became weary of the cares of life, and in less than a year after his retirement, he died a maniack and bankrupt from the use of ardent spirits.

Public dinners and festive celebrations exert a very demoralizing influence on society. Idleness is made the order of the day, and the provocations to improper indulgence are greatly multiplied. Intemperance is almost inseparable

* It is exceedingly to be lamented, that females should ever enter into the marriage relation with a man who is known to be fond of ardent spirits. He may be a man of veracity as to other matters, but his most solemn promises of amendment in this particular are entitled to no credit.

† The gentry of a city in the interior, while contravening a statute of this commonwealth, by establishing a race-course, express a determination, with the aid of the police, to banish all sorts of vice from the premises! We have read of persons "who devoured widows' houses," and yet were greatly concerned about "mint, and anise, and cummim." When persons open the dykes, they may well call on the police to prevent an inundation. During the first heat, one rider had his skull fractured, and the "breed" of the horse was so much "improved," that he will probably never have another competitor.

from such festivities.* They may be compared to volcanick eruptions, which convert the "fruitful field into a wilderness." Nor is there any real advantage, to compensate for the injury done to publick morals; for an honour which is liberally awarded to hundreds who are entirely destitute of merit, cannot be any stimulant to virtuous enterprise. The accidents which occur on the Fourth of July, occasion the loss of not fewer than one hundred lives annually. These, generally, are of persons in the humbler walks of society, who leave widows and families to suffer, or to be provided for by publick charity. But this is an evil of only secondary magnitude. Many who would have been true patriots and useful citizens, become "the filth and offscouring of all things." Friend of temperance! let your place be vacant at publick dinners and festive celebrations! Be not afraid to incur the charge of political treason, from those whose patriotism consists in eating, drinking, and being merry!

The practice of "treating," as it is vulgarly called, has been already alluded to, in its debasing influence on popular elections. But there are other forms of this evil. Farms cannot be cultivated, nor manufactures conducted, without a liberal distribution of the liquid poison. Hospitality is made to consist in urging guests to partake of the hateful draught. This mistaken hospitality, the more dangerous because it proceeds from feelings which are kindly and merit respect, is productive of incalculable injury.

Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox, omnes scelerum comprendere formas
* * * * * * possim.

* A publick dinner was recently given in Georgia to the Hon. Wm. H. Crawford, from which ardent spirits were excluded: but this is a solitary instance, and one, we fear, which will not be frequently imitated.

To a person of generous feelings it is painful to incur *the imputation of niggardliness,* which is cast on one who refuses compliance with this pernicious custom; but the experiment ought to be made and persevered in at all hazards, and if our conduct be generous in other respects, we shall not forfeit the friendship of those whose society is to be prized. It would be well to keep no ardent spirits about our houses. They ought to be used but sparingly even as a medicine; but if they be absolutely necessary for such a purpose, they may be obtained as other medicines are: and when the reason of our conduct in this matter becomes apparent, it will serve to all with whom we associate, as an unobtrusive monitor in favour of temperance.

We have not space, nor is it necessary, to express a judgment in regard to the distilling and vending of ardent spirits.

Finally: We are willing to incur the charge of a proselyting spirit, by advising every reader to attach himself to a Temperance Society, on the principle of entire abstinence from ardent spirits, except when necessary as a medicine.

Some who entirely abstain from ardent spirits, are not willing to give a pledge, or to join a society, lest their abstinence should seem to result from mere compact, and not from principle. But these persons lose sight of the principal object of such institutions—that of exerting and diffusing a wholesome influence on the community. One hundred individuals embodied, whether for the promotion of arts, or sciences, or politics, or benevolent operations, will effect more than ten times the number, though equally zealous in the cause, but operating without unison. The waters of the river which roll majestically over the golden sands, would be entirely lost beneath a burning sky, if outspread into a thousand disconnected streamlets. Custom and sodali-

ty may be regarded as the burning sun and parching plain of the moral world, against whose influence, as in the natural world, we need to be sheltered, by a confluence of movements. If known as members of Temperance Societies, we shall be free from a thousand unpleasant solicitations. The few who are uninfluenced by the temptations alluded to, may be compared to a vessel completely rigged, and with a fair wind, which stems the opposing current; but the majority of young persons resemble a ship becalmed, which is borne in the direction of the tide.

By joining a Temperance Society, we also place our light on a candlestick. We exert an influence perfectly compatible with Christian humility and decorum. The example of one is imitated by another; a third follows the second, and a fourth succeeds to the third. The impulse once given spreads over the surface of society, widening and strengthening, as it recedes from the centre of undulation.

Friend of Immanuel, "without holiness no man shall see the Lord." The drunkard will have his "portion in the lake which burneth with fire and brimstone." Intemperance is not the only sin which excludes from heaven, but it does more, perhaps, than any other class of sins, to multiply crimes and preclude repentance. How melancholy the thought, that many who have a form of godliness, cling to and contend for "the accursed thing!" Friend of Immanuel, you must stand with the drunkard at the judgment seat of Christ! You must hear pronounced the sentence which shall adjudge him to "be filthy still!"—on some one, perhaps, whom your mistaken hospitality emboldened to his eternal undoing! Praying that your future conduct may be such as you will approve at that eventful period, we now commend the cause we have been advocating to God and to the word of his grace. Amen!

From the Evangelical Magazine, for December last.

SINGULAR INCONSISTENCY.

It has often struck me as a singular inconsistency, on the part of those who are in the habit of profaning the name and attributes of the Most High, that although they are in no degree impressed by the idea of the omnipresence of God, (who hears and takes cognizance of every oath which they utter,) they are often awed into silence by the presence of a fellow mortal, if they know him to be a pious man. The late Mr. M——, of N——, in the county of F——, was a striking proof of the correctness of this remark. He was a man of extensive property and influence, and a most inveterate swearer. In the company of his inferiors, superiors, or equals, it was all the same. Oath after oath rolled from his tongue. And yet there was one man in whose presence Mr. M—— was never known to swear. And who was he? A man of high rank, or political power? Not at all. He was one of Mr. M——'s own tenants. But he was a pious man; a fearless defender of the honour of his divine Master; and of him Mr. M—— could not help standing in awe.

Let humble Christians think of this. When upright and consistent in their walk and conversation, their influence is much greater than they imagine. It is not always necessary that they lift up their voice, to testify against those who insult the Majesty of Heaven. The silent dial indicates the hour, with as much precision as the deep-toned bell. But there are times and places when silence is absolutely criminal; and the man who would sit quietly by and hear the character of his brother made the subject of slanderous tongues, is not half so culpable as he who (professing to revere the name and attributes of the Almighty) shall willingly continue in the com-

pany of men who are guilty of profaning both.

Let swearers also reflect (if any such should read these remarks) that "the Lord, whose name is Jealous, is a jealous God;" and that, though immediate punishment do not always follow transgression, he is equally inflexible in justice as irresistible in might. Let them remember that He, whom they so daringly insult, is the witness, and will, ere long, be the judge of their conduct; and that if the presence of a pious neighbour place them under restraint now, they will be helpless and astounded indeed when summoned to the bar of the Eternal.

Edinburgh. H. E.

[The following was addressed to the Editor.]

Burlington, N. J. Feb. 23, 1830.

Sir,—It is with much diffidence that the annexed memorial is offered you for publication; but seeing, from the observations in your excellent miscellany, that you take an interest in the condition of this suffering and much injured people, we are disposed to commit to your consideration this effort in their behalf. By giving it publicity, it may induce others to make further exertions in their favour. If it accords with your views, the ladies of Burlington will be pleased to see it in the next number of the "Christian Advocate." I will only add, this memorial was signed by 360 persons, and more names could have been procured.

I am, dear sir, with great personal respect, &c. Yours,

E—— R——.

To the Senate and House of Representatives of the United States of America in Congress assembled:

The Memorial of the subscribers, inhabitants of the city and vicinity of Burlington, represents:

That although unused to interference in the concerns of the publick, and hoping that circumstances may seldom occur requiring or authorizing the expression of their sentiments to the representatives of the people, yet, being endowed with a capacity to discern good from evil and right from wrong, as reflecting and accountable beings, they deem it no departure from the reserve and decorum becoming their sex, briefly and unpresumingly to make known their opinion of measures fraught, as they believe, with injustice and oppression to an already wasted and suffering portion of the human race.

They allude to the attempts that have been made, and which are still persisted in, to dispossess the Indians, particularly those residing within the limits of some of the southern states, of their lands, and to banish a comparatively enlightened people from homes endeared by the recollections of infancy, from fields where repose the bones of their fathers—to a remote and dreary wilderness, and, in all probability, to the darkness and barbarity of savage life, the sufferings and privations of which, it is a well known fact, fall with peculiar severity on the feebler sex. From information received, it is believed that these Indians have made no little progress in civilization and the knowledge of the useful arts, and their further advancement, if suffered to remain unmolested in their present situation, may be reasonably hoped; more especially their advancement in that all important knowledge, the knowledge of our Lord and Saviour Jesus Christ, in comparison of which, all other is as dust in the balance. To those who consider all men as brethren, who believe that of one blood God hath created all nations who dwell on the face of the earth, and that all are alike objects of his redeeming love, the desolation of this cheering prospect, the extinction of this consoling hope, and the probable extermination of this hapless

branch of the human family, will be a source of deep regret.

Your memorialists are not disposed to occupy, unnecessarily, the time and attention of the legislature. They are aware that this subject has been long before the publick, and is familiar to most; but believing that the publick faith has been pledged to ensure to these Indians the peaceful possession of lands which they have held from time immemorial, and the national honour engaged to protect them in the enjoyment of all their rights, they will only observe, that dear to their hearts is unbroken faith and unsullied honour, and they earnestly hope that no measure may be adopted, or permitted, likely to tarnish the national character; that righteousness only can truly exalt a nation; and that sin will not only be a reproach, but will assuredly be followed eventually by national chastisement and humiliation.

They therefore respectfully but earnestly request, that the Indians may be protected in the quiet and peaceable possession of their lands, and the full and secure enjoyment of all their rights.

Review.

JEFFERSON'S PAPERS.

(*Continued from p.* 83.)

As the work before us has already been pretty extensively circulated, and from the former high standing of its author, will probably be much read both at home and abroad,* we shall endeavour to give our readers as complete a view as our limits will permit, of his opinions on the all important subjects of morals and religion—touching but slightly, as already intimated, on other topicks. It cannot but be a matter of considerable interest to the religious community in the United States, to know what were the sentiments of a man who received the highest honours which our country can confer, on subjects which, in the estimation of every Christian, are infinitely more momentous than any other. It must also be desirable for Christians to be able to judge, whether their patronage ought to be given to, or withheld from this publication. It was, moreover, while Mr. J. lived, a matter of doubt with some, of inquiry with many, and even of controversy in certain places, what system of religion, if any, this eminent man had actually adopted. He must have intended to satisfy the world on this point, if, (as we have been told since we wrote the first part of our review,) he ordered this publication to be made exactly as it now appears. But whether this were so or not, the work is before the publick, and we feel that we have no need of an apology—unless it be to Christians, for puting so much profaneness on our pages—for the exhibition we are going to make of his creed in morals and religion. Our quotations shall be fair; and our readers will give to our remarks as much or as little weight as they may be thought to deserve.

It is our lot to belong to that class of men which Mr. J. detested above all others upon the earth, not excepting even kings and nobles—a class remarkable for taking *texts* when they write or speak. We must notwithstanding continue our old habit, only changing our subjects from sacred to profane—a change which we make with extreme reluctance. We have never before taken, and

* We have heard, but cannot vouch for the truth of the statement, that the first edition of six thousand copies is disposed of, that a second is in the press, and that one also is about to be published in London.

hope we shall never again have occasion to take, such a text, from which to branch out our observations, as is exhibited in the following extract from a letter to a youth, in regard to a course of study. Mr. J. says, "I enclose you a sketch of the sciences to which I would wish you to apply, in such order as Mr. Wythe shall advise: I mention also the books in them worth your reading, which submit to his correction." After mentioning the Italian and Spanish languages, he writes—

"3. *Moral Philosophy.* I think it lost time to attend lectures on this branch. He who made us would have been a pitiful bungler, if he had made the rules of our moral conduct a matter of science. For one man of science, there are thousands who are not. What would have become of them? Man was destined for society. His morality, therefore, was to be formed to this object. He was endowed with a sense of right and wrong, merely relative to this. This sense is as much a part of nature, as the sense of hearing, seeing, feeling; it is the true foundation of morality, and not the TO KAAON, truth, &c. as fanciful writers have imagined. The moral sense, or conscience, is as much a part of man, as his leg or arm. It is given to all human beings in a stronger or weaker degree, as force of members is given them in a greater or less degree. It may be strengthened by exercise, as may any particular limb of the body This sense is submitted, indeed, in some degree, to the guidance of reason; but it is a small stock which is required for this: even a less one than what we call common sense. State a moral case to a ploughman and a professor. The former will decide it as well, and often better than the latter, because he has not been led astray by artificial rules. In this branch, therefore, read good books, because they will encourage, as well as direct your feelings. The writings of Sterne, particularly, form the best course of morality that ever was written. Besides these, read the books mentioned in the inclosed paper: and above all things, lose no occasion of exercising your dispositions to be grateful, to be generous, to be charitable, to be humane, to be true, just, firm, orderly, courageous, &c. Consider every act of this kind, as an exercise which will strengthen your moral faculties, and increase your worth.

"4. *Religion.* Your reason is now mature enough to examine this object. In the first place, divest yourself of all bias in favour of novelty and singularity of opinion. Indulge them in any other subject rather than that of religion. It is too important, and the consequences of error may be too serious. On the other hand, shake off all the fears and servile prejudices, under which weak minds are servilely crouched. Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve the homage of reason, than that of blindfolded fear. You will naturally examine, first, the religion of your own country. Read the Bible then, as you would read Livy or Tacitus. The facts which are within the ordinary course of nature, you will believe on the authority of the writer, as you do those of the same kind in Livy and Tacitus. The testimony of the writer weighs in their favour, in one scale, and their not being against the laws of nature, does not weigh against them. But those facts in the Bible which contradict the laws of nature, must be examined with more care, and under a variety of faces. Here you must recur to the pretensions of the writer to inspiration from God. Examine upon what evidence his pretensions are founded, and whether that evidence is so strong, as that its falsehood would be more improbable, than a change of the laws of nature, in the case he relates. For example, in the book of Joshua we are told, the sun stood still several hours. Were we to read that fact in Livy or Tacitus, we should class it with their showers of blood, speaking of statues, beasts, &c. But it is said, that the writer of that book was inspired. Examine, therefore, candidly, what evidence there is of his having been inspired. The pretension is entitled to your inquiry, because millions believe it. On the other hand, you are astronomer enough to know, how contrary it is to the law of nature, that a body revolving on its axis, as the earth does, should have stopped; should not, by that sudden stoppage, have prostrated animals, trees, buildings, and should after a certain time have resumed its revolution, and that without a second general prostration. Is this arrest of the earth's motion, or the evidence which affirms it, most within the law of probabilities? You will next read the New Testament. It is the history of a personage called Jesus. Keep in your eye the opposite pretensions, 1. of those who say he was begotten by God, born of a virgin, suspended and reversed the laws of nature at will, and ascended bodily into heaven: and 2. of those who say he was

a man, of illegitimate birth, of a benevolent heart, enthusiastick mind, who set out without pretensions to divinity, ended in believing them, and was punished capitally for sedition, by being gibbeted, according to the Roman law, which punished the first commission of that offence by whipping, and the second by exile or death *in furea.* See this law in the Digest, Lib. 48. tit. 19. § 28. 3. and Lipsius, Lib. 2. de cruce, cap. 2. These questions are examined in the books I have mentioned, under the head of Religion, and several others. They will assist you in your inquiries; but keep your reason firmly on the watch in reading them all. Do not be frightened from this inquiry by any fear of its consequences. If it ends in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and the love of others which it will procure you. If you find reason to believe there is a God, a consciousness that you are acting under his eye, and that he approves you, will be a vast additional incitement: if that there be a future state, the hope of a happy existence in that, increases the appetite to deserve it: if that Jesus was also a God, you will be comforted by a belief of his aid and love. In fine, I repeat, you must lay aside all prejudice on both sides, and neither believe nor reject any thing, because any other person, or description of persons, have rejected or believed it. Your own reason is the only oracle given you by heaven, and you are answerable not for the rightness, but uprightness of the decision. I forgot to observe, when speaking of the New Testament, that you should read all the histories of Christ, as well of those whom a council of ecclesiasticks have decided for us, to be Pseudo-evangelists, as those they named Evangelists. Because these Pseudo-evangelists pretended to inspiration, as much as the others, and you are to judge their pretensions by your own reason, and not by the reason of those ecclesiasticks. Most of these are lost. There are some, however, still extant, collected by Fabricius, which I will endeavour to get and send you."—Vol. II. pp. 216—218.

Here surely are some very singular directions, in relation to a system of reading, study, and thinking, for a youth who was probably yet in his minority. He is not to study Moral Philosophy, because he will understand it as well, or perhaps better, without study, than with it; and "the writings of Sterne"—full of a sickly *sentimentality*, and with a mixture of not a little both of profaneness and obscenity—are declared to "form the best course of morality that ever was written."* We are naturally led to suppose that Mr. J.'s morality was of a piece with that which he recommended to his young friend; and we know of no evidence to falsify such a supposition. We are not however disposed to deny that the moral sense, or conscience, is always a part of the human constitution. But we have been accustomed to think, that, like every other part, it needs a very careful direction and cultivation. It consists in a perception of right and wrong in human action, and in self-approbation if the right is pursued, and of self-condemnation if the wrong is not avoided. But conscience always depends on the *understanding*, for ascertaining what is right and what is wrong; and for want of a just guidance it is found, in instances innumerable, to take the one for the other. Those bloody persecutions and private assassinations, which have so often taken place under the influence of a false religion, and which Mr. J. justly execrates, were mostly perpetrated by those who thought that in these very acts they were "doing God service." Their consciences, so far from condemning, justified and applauded them. An erroneous conscience or moral sense, as Mr. J. would readily enough admit in the instances to which we have just referred, is one of the most fearful instruments of mischief that can be

* We readily admit that the sermons of Sterne contain many just sentiments handsomely expressed. But his sermons compose but a small part of his "writings," which Mr. J. commends in mass. That mass is chiefly made up of his Tristram Shandy, Sentimental Journey, and Letters; and whatever wit and humour these may contain, they disgraced him as a clergyman, and the course of his life confirmed the disgrace. No *priest* who had written and lived as became his character, would, in Mr. J.'s opinion, have been the author of the best system of morality that was ever composed.

imagined, both to its possessor and to the community in which he has influence. And is this a faculty that requires but "a small stock of reason" to guide it? It is a perverted conscience that leads men to "call evil good and good evil, to put darkness for light and light for darkness, to put bitter for sweet and sweet for bitter." A conscience either misled, or "seared with a hot iron," in the bosom of the atheistical philosophers of France, sent host after host of innocent victims to the axe of the guillotine; and when their own turn came to suffer, it carried a number of them there, in some instances with the most stupid apathy, and in others with the most revolting levity. This faculty, after being perverted or dormant, sometimes indeed awakes and recovers its rectitude and its force, when the infidel comes to look death in the face; and then it lacerates him, as in the case of Voltaire, with scorpion strokes and stings. But in other instances, the infidel and blasphemer is so given over "to strong delusions to believe a lie," that he looks forward to his leaving the world without apparent dismay, professes to be waiting and wishing for his dissolution, talks of heaven and happiness beyond the grave, and at last has "no bands in his death." No, verily—Conscience is not, what it is often called, "God's Vicegerent," till it is enlightened and guided by reason and revelation, pacified by the sprinkling of atoning blood, and influenced by the Spirit of grace—Then, and then only, is "the voice of conscience the voice of God." We are well aware with what contemptuous sneers these remarks will be regarded, by all the disciples of the infidel school. But we write not for them, but for those who have not yet renounced the God of their fathers; and especially to guard our youthful readers, against the detestable sophistry and pernicious delusions of those "who lie in wait to deceive,"

But if Mr. J.'s directions in reference to morality are bad, those which relate to religion are, if possible, still worse—they are absolutely appalling. He sets out—and this is his usual manner—with some excellent remarks on one side of the important question; but it is only that he may gain an advantage, to bear with all his force on the other side,—the side of error and infidelity. His first four sentences, after he introduces the subject of religion, are worthy of all approbation. But who would suspect, without the fact before him, that this was only to prepare the way, to say to an unestablished youth—"Question with boldness even the existence of a God." This shocking dictum of Mr. J. is, in our judgment, not justified, nor even softened, by the reason which, in artful language, he assigns for delivering it—"because, if there be one [a God] he must more approve the homage of reason, than that of blindfolded fear." Is there then no alternative, we desire to know, but either to "question with boldness even the existence of God," or to offer him "the homage of blindfolded fear?" Are not the evidences of infinite wisdom, power, and goodness, which every where surround us, so abundant, clear, and impressive, and so strongly indicative of a great, benevolent, and intelligent First Cause, that a youth, and especially a studious and reflecting youth, who has reached to the verge of manhood, has no need "boldly to question even the existence of a God?"—nay, can he do this without the most daring presumption and impiety? We certainly think not. Yet we trust we would be as far as Mr. J. from teaching that the worship of our Maker should be "the homage of blindfolded fear," or not, in any respect whatsoever, "a reasonable service." We would teach studious youth, and so have we taught them often, to examine well the objections of the Atheist, and to consider, *carefully and reverently*, the proofs of the being and perfec-

tions of God. But we have always maintained, that an investigation, *so conducted*, could not fail to result in *a rational, satisfactory, and unwavering conviction*, that there is a God, most worthy, not of a blindfolded, but an enlightened and filial fear, and a cheerful and delightful worship. We assuredly have never put the supposition, as Mr. J. has done, that the candid inquiries of our pupils might "end in a belief that there is no God," and if so, tell them notwithstanding, "you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and the love of others which it will procure you." What kind of *virtue* that is which an established atheist may possess, or what may be the comfort or pleasantness of his feelings, or what the love of others it will procure, we suppose that Mr. J.'s friend and correspondent Volney, could better tell than we—We belong to the proscribed class of "ecclesiastics;" and we admit that we are, and hope we ever shall be, ignorant and unbelieving in all these particulars.

There is the semblance of much impartiality in Mr. J.'s directions, relative to the study of religion and the pretensions of the Bible. Yet it is palpably plain that he thinks the whole ought to be rejected; indeed he says explicitly, in the winding up of his advice, "your own reason is the only oracle given you by heaven," and adds the favourite infidel dogma, "you are answerable not for the rightness, but uprightness of the decision."* Into the Deistical controversy we, of course, cannot now enter at large: we shall, however, presently show that the objections against revelation, brought forward by Mr. J. in this extract, are utterly groundless. But we cannot pass unnoticed his most unjustifiable insinuation, that the writers of the *spurious gospels*, or in his phrase, "those whom a council of ecclesiasticks have decided for us to be Pseudo-evangelists," have as fair pretensions to inspiration as the apostles of our Lord and their companions, who wrote the accounts of his birth, life, doctrines, miracles, death, resurrection, and ascension. No man acquainted with the subject and possessed of a grain of candour, would insinuate this; and if not acquainted with the subject, his doing it is the more inexcusable. Jones and Lardner have shown, to the conviction of infidels themselves, who have read their works, that the spurious gospels are either forgeries altogether, or narratives of those who had received some true information, which they mixed up with much error; and that they are and ever have been considered by Christians generally, as destitute of all authority. If some of them gained a partial and temporary reception, they were speedily rejected by the whole church, except by a few gross hereticks, whom the church regarded with as little approbation as the spurious books to which they adhered.

In relation to "reading the Bible as you would read Livy or Tacitus," and "to what we are told in the Book of Joshua, that the sun stood still for several hours," we shall avail ourselves of the aid of Bishop Watson—a man who, in point of general erudition, was, to say the least, in no respect inferior to Mr. J., and in acquaintance with the subjects here discussed, immeasurably his superior. Our extracts will be taken from Watson's "Apology for the Bible," in reply to Thomas Paine's "Age of Reason, part the second;" and we think our readers will be surprised, as we cer-

* We are not to be here understood as saying, that the leaning of Mr. J. is toward the denial of the being of a God, and the existence of a future state. His leaning, in regard to these points, seems to be in their favour—*What kind* of a God, and *what sort* of a future state, he professed to believe in, will be seen before we finish our review—What he says of the birth and character of our Lord Jesus Christ, shall also receive due notice.

tainly were, to find that if the Bishop had been replying to a part of the very quotation we have given from Mr, J., he could not have said any thing more direct and pertinent —It looks as if these authors wrote in concert. The volumes under review contain a number of Mr. J.'s letters to Paine, whom he always addresses with peculiar cordiality, and whom, as one of his letters now before us shows, a captain of a sloop of war was charged to "receive and accommodate with a passage back" to this country. Mr. J. was at this time President of the United States, and the letter concludes thus—"That you may long live to continue your useful labours, and to reap their reward in the thankfulness of nations, is my sincere prayer—Accept assurances of my high esteem and affectionate attachment." Yet we do not affirm that the striking similarity between some of the sentiments of Mr. J. and those of Paine, in impugning the Bible, arose from concert and communication on the subject. "Great wits jump in judgment," says the old proverb; and perhaps no other account than this is to be given of the agreement between this pair of Thomases—*par nobile fratrum.*

But it is time to hear Bishop Watson; and we wish our readers may look back to our long quotation, and mark the pertinence of his reply to the points to which we have referred. He belonged to the order of priests, whom both Mr. J. and his coadjutor Paine, always denounce in language of unmeasured abuse, and therefore he shall have liberty to say a few words on that point, before he proceeds to the others—What he writes, it will be remembered, is in letters addressed to Paine—

"In addition to the moral evidence (as you are pleased to think it) against the Bible, you threaten in the progress of your work, to produce such other evidence as even a priest cannot deny. A philosopher in search of truth forfeits with me all claim to candour and impartiality, when he introduces railing for reasoning, vulgar and illiberal sarcasm in the room of argument. I will not imitate the example you set me; but examine what you shall produce, with as much coolness and respect, as if you had given the priests no provocation; as if you were a man of the most unblemished character, subject to no prejudices, actuated by no bad designs, not liable to have abuse retorted upon you with success."

* * * * *

"As to your assertion, that the miracles recorded in Tacitus, and in other profane histories, are quite as well authenticated as those of the Bible—it, being a mere assertion destitute of proof, may be properly answered by a contrary assertion. I take the liberty then to say, that the evidence for the miracles recorded in the Bible is, both in kind and degree, so greatly superior to that for the prodigies mentioned by Livy, or the miracles related by Tacitus, as to justify us in giving credit to the one as the work of God, and in withholding it from the other as the effect of superstition and imposture. This method of derogating from the credibility of Christianity, by opposing to the miracles of our Saviour the tricks of ancient impostors, seems to have originated with Hierocles in the fourth century; and it has been adopted by unbelievers from that time to this; with this difference, indeed, that the heathens of the third and fourth century admitted that Jesus wrought miracles; but lest that admission should have compelled them to abandon their Gods and become Christians, they said, that their *Apollonius*, their *Apuleius*, their *Aristeas*, did as great: whilst modern deists deny the fact of Jesus having ever wrought a miracle. And they have some reason for this proceeding; they are sensible that the gospel miracles are so different, in all their circumstances, from those related in pagan story, that, if they admit them to have been performed, they must admit Christianity to be true; hence they have fabricated a kind of deistical axiom—that no human testimony can establish the credibility of a miracle. This, though it has been an hundred times refuted, is still insisted upon, as if its truth had never been questioned, and could not be disproved."

* * * * *

"You make yourself merry with what you call the tale of the sun standing still upon mount Gibeon, and the moon in the valley of Ajalon; and you say that "the story detects itself, because there is not a nation in the world that knows any thing about it." How can you expect that

there should, when there is not a nation in the world whose annals reach this æra by many hundred years? It happens, however, that you are probably mistaken as to the fact: a confused tradition concerning this miracle, and a similar one in the time of Ahaz, when the sun went back ten degrees, has been preserved amongst one of the most ancient nations, as we are informed by one of the most ancient historians. Herodotus, in his Euterpe, speaking of the Egyptian priests, says—'They told me that the sun had four times deviated from his course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises. This, however, had produced no alteration in the climate of Egypt; the fruits of the earth and the phenomena of the Nile had always been the same.' (Beloe's Tran.) The last part of this observation confirms the conjecture, that this account of the Egyptian priests had a reference to the two miracles respecting the sun mentioned in scripture; for they were not of that kind which could introduce any change in climates or seasons. You would have been contented to admit the account of this miracle as a fine piece of poetical imagery;—you may have seen some Jewish doctors, and some Christian commentators, who consider it as such; but improperly in my opinion. I think it idle at least, if not impious, to undertake to explain how the miracle was performed; but one who is not able to explain the mode of doing a thing, argues ill if he thence infers that the thing was not done. We are perfectly ignorant how the sun was formed, how the planets were projected at the creation, how they are still retained in their orbits by the power of gravity; but we admit, notwithstanding, that the sun was formed, that the planets were then projected, and that they are still retained in their orbits. The machine of the universe is in the hand of God; he can stop the motion of any part, or of the whole of it, with less trouble and less danger of injuring it, than you can stop your watch. In testimony of the reality of the miracle, the author of the book says—'Is not this written in the book of Jasher?'—No author in his senses would have appealed, in proof of his veracity, to a book which did not exist, or in attestation of a fact which, though it did exist, was not recorded in it; we may safely, therefore, conclude, that, at the time the book of Joshua was written, there was such a book as the book of Jasher, and that the miracle of the sun's standing still was recorded in that book. But this observation, you will say, does not prove the fact of the sun's having stood still; I have not produced it as a proof of that fact: but it proves that the author of the book of Joshua believed the fact, and that the people of Israel admitted the authority of the book of Jasher. An appeal to a fabulous book would have been as senseless an insult upon their understanding, as it would have been upon ours, had Rapin appealed to the Arabian Night's Entertainment, as a proof of the battle of Hastings."

Mr. J. recommends to his *elevé*, throughout the article, a part only of which we have quoted, a spirit of self sufficiency. To this most youth are of themselves sufficiently prone; it has ruined them by thousands; and it far oftener needs a rein than a spur. On all subjects, he advises his pupil to bring the reasonings and conclusions of men of the first powers and attainments to the bar of his own judgment, to pronounce on them at once, if we understand him, a sentence of approbation or rejection, and to act accordingly. Do we then say that youth should not be encouraged and exhorted to endeavour to form decisions of their own? Far from it—They ought to be earnestly counselled to examine every important subject with closeness, care and diligence, that in due time they may make up for themselves a sound and steadfast opinion; and in the mean time to be modest and reserved; to yield to the advice of the virtuous and experienced; and always to take the course which appears to be the safest. Respect for the judgment of those who have lived longer, and seen, and inquired, and thought, a hundred fold more than themselves, should be much inculcated. Often should they be cautioned against being carried away by first impressions and specious arguments; and reminded that the time will probably come, when many of their present notions will be renounced by themselves, as premature and utterly indefensible. In this way, we apprehend, a truly amiable, manly, and dignified character is most likely to be formed, and just and virtuous principles to be so radicated, that no-

thing afterwards shall be able to blast or shake them. Mr. J. does not tell us the titles or the authors of the books, which he promises to send to his young friend; but he intimates that they were in accordance with the advice that he gave; and if both together were not productive of serious and lasting injury to the youth who received them, we think he must have made a wonderful and most fortunate escape.

We shall now proceed to notice in detail Mr. J.'s *avowed* opinions, as exhibited in this publication, on some of the most important topicks of religion and morals.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Arrangement of Water Pipes in Streets.—The effect of temperature upon iron pipes, used for the conveyance of water, and also some other circumstances, have been investigated by M. Girard, who has arrived at the following conclusions:—1. According to the effect produced by change of season and temperature upon pipes of this metal placed in subterraneous galleries, they altered in length for each centesimal degree, (1-8 degrees of Fahr.) 0.0000985, a quantity of about 1-9th less than it would have been if they had not been confined on their supports by friction. 2. Although this effect is less when the pipes are put in the ground, it is still sufficient to occasion rupture, leakages, and other unpleasant accidents. 3. If the joints are not made by bolts, but one end of a pipe is inserted into the mouth of the next pipe, then the space for the interposed substance should be as small as possible, and the substance one which swells when in contact with water. 4. The length of the joints should be considerable, both to prevent the escape of water and the flexure of the system of tubes. 5. To insure tightness, the stuffing should be confined between a ring fixed to the end of the pipe, and a moveable ring sliding on the tubes. 6. That this precaution may be dispensed with by laying the pipes down in the coldest part of the season. 7. That pipes put into the ground should be supported, at intervals, by firm props of masonry, to prevent those inflexions which otherwise occur, and form ruptures. 8. That in large towns it is advantageous to place these pipes in subterraneous galleries, either such as are made on purpose, or else in the sewers. 9. That galleries have been tried advantageously for twenty years, and therefore should be resorted to, that those derangements of the pavement and inundations from broken pipes, which are consequent upon the ordinary mode of proceeding, may, from henceforth be avoided.—*Le Globe.*

African Expedition.—Messrs. Richard and John Lander, the young men who are engaged by the British Government to explore the course of the long-sought and long-talked of Niger, and trace that mysterious river to its source, arrived at Portsmouth from the metropolis yesterdry, to embark on board the Alert merchant brig, for the Western Coast of Africa. Mr. Richard Lander, who, it will be recollected, is the only survivor of all the missions of discovery of late years into Africa, and whose conduct under the lamented Captain Clapperton, has elicited such general and deserved applause, is about twenty five years of age, and although rather below than above the middle stature, is strongly formed, and looks as healthy and vigorous as if he had never quitted his native shores. Mr. Lander's brother, who is to be his sole companion in this difficult undertaking, is three years younger than himself, and is the compiler of his late "Wanderings in Africa," which are on the eve of publication; he is rather taller than his elder brother, but possesses a similar robust frame, and sound constitution. Both young men, we have heard, have great resolution, and are animated but by one principle, viz: to endeavour to accomplish their arduous task, or perish in the attempt. We sincerely wish these enterprising young men that good fortune which they themselves hope for; and we shall not only take great interest in their proceedings, but feel considerable pleasure in welcoming their safe return to their native shores.

Twenty Arab boys have lately arrived at the Central Schools of the British and Foreign School Society, Borough road. They were sent over by the Pacha of

Egypt, and are to be educated in the English language, and trained as schoolmasters for opening schools in Egypt.

It is stated in *Le Globe*, that though the Mediterranean is constantly receiving from the Atlantick, by the Straits of Gibraltar, an enormous quantity of salt water, yet the composition of that sea does not in the least vary, and that it remains apparently the same as that of the ocean. It is supposed that the excess of salt is constantly carried away by a lower counter current, which contains much more salt than an equal volume of the upper current. Some investigations have been made which favour this supposition. Dr. Wollaston having obtained three specimens of water taken at the greatest depths to which it was practicable to reach, found that the first two did not exhibit in their composition any difference from the water of the common sea; but the third, taken from a greater depth, (670 fathoms) contained a quantity of salt four times greater than the water of the surface.

Gold, for the last 250 years, says Bell's London Messenger, has been continually rising in value, as compared with silver. An ounce of gold, which was worth only ten ounces of silver in the reign of Elizabeth, is now worth 16¼ ounces, at the present market price of silver bullion.

It is said that gold is not the sole legal tender, at a fixed rate, in any country except England.

Sir Humphrey Davy left an estate of about 30,000*l.* In the closing sentence of his will, in relation to the place of his burial, he expresses his disregard of a particular spot by these words—"*Natura curat suas reliquias.*"

The Wills of Shakspeare, Milton, and Napoleon Bonaparte.—It is a singular circumstance, that the last wills and testaments of the three greatest men of modern ages are tied up in one sheet of foolscap, and may be seen together at Doctor's Commons. In the will of the bard of Avon is an interlineation in his own handwriting—"I give unto my wife my brown best bed, with the furniture." It is proved by William Byrd, 22d July, 1616. The will of the minstrel of Paradise is a nuncupative one, taken by his daughter, the great poet being blind. The will of Napoleon is signed in a bold style of handwriting; the codicil, on the contrary, written shortly before his death, exhibits the then weak state of his body.

Infant Schools.—We are informed by the American Sunday School Magazine, that the Controllers of the publick schools of the city and county of Philadelphia, have resolved to adopt Infant Schools as a part of the system of publick instruction. This single act will form a new era in the history of the publick schools in our country. It is an example worthy to be followed in every other city, and town, and village, wherever publick provision is made for elementary schools. We cannot doubt it will be followed extensively in New England, as soon as a little more information is diffused, and the practical benefit is further witnessed. The change should not be so suddenly effected, as to introduce unqualified teachers.

Mighty Effects of Steam.—It was mentioned by Professor Renwick, in his lecture, in the city of New York, that during the great European struggle, England employed about 400,000 persons in and about steam engines, and that these engines turned out finished work, equal in quantity to what the labour of *two hundred millions* of human beings could have effected; that is, equal to the sum of the industry of all the active population of the whole globe.

It was through the mighty agency and miraculous effects of the steam engine, that England was enabled to sustain herself triumphantly in that long and terrible struggle against the power of Napoleon—and that she found the means of stirring up and subsidising other nations, until, in the language of the lecturer, "the greatest Captain the world ever saw, discomfitted and overthrown, was obliged to bow before the genius of Watt."

Some idea of the amount of intercourse existing between the United States and Great Britain, may be formed from the fact, that the ships Charlemagne and William Thomson, recently arrived at New York from Liverpool, brought over no less than 4,000 letters.

Captain Croker, of the packet ship Pacifick, has now completed one hundred and fifty two passages across the Atlantick, without having ever met with a serious accident at sea.

Religious Intelligence.

We have heretofore published some communications from Miss Ogden, one of the last reinforcement of missionaries sent to the Sandwich Islands. The following letter is from her, and we have the pro-

mise of more of her correspondence. We give it a place in our pages with pleasure, because we think it calculated to give pleasure to all the friends of missions. It communicates not only facts but *feelings* —the feelings—enviable we think —of missionaries, amidst all their arduous labours and numerous privations. It shows us, too, what are their domestick arrangements, and their every day employments; and this it is gratifying to their friends to know, and not without use as well as interest, to the religious publick.

—

Waimea Kauai, May 1st, 1829.

My beloved friends—

* * * * *

In my former communication I gave a particular account of my situation and prospects, and then expressed myself as perfectly contented, and as happy as I could ask this side of heaven. My dear sister, I wish I could say it with as grateful a heart as the occasion demands, this is still the case. Yes, goodness and mercy do still follow me, and I have the delightful hope that I am not altogether useless. With the exception of the four weeks mentioned in my last, that I was confined at home on account of Mrs. Gulick's illness, the greatest proportion of my time has been employed in teaching the natives. My health is excellent; I have not had any thing that could be called sickness since I landed on these shores. Instead of the climate having a debilitating effect on my system, I think it rather invigorates me. I certainly do not feel even that degree of languor which I have frequently experienced in our hottest weather in America.

That you may have some idea of my labours, I will give you the regular routine of duties. My school-house is about a quarter of a mile from our dwelling. At eight in the morning I set out, call at Mr. Whitney's, and take the children with me; spend about an hour and a half in giving instruction, then dismiss them, and the horn is blown for my native scholars, who immediately collect, and to whom the remainder of the morning is devoted. The morning school is for writing only. In the afternoon I attend to a class in arithmetick, three of whom are chief women; this employs my time from two to half past four, or five, when I am at liberty. On the 11th January, in connexion with Amelia, with whom you are by this time well acquainted, I commenced a Sabbath school, which I attend twice, besides going twice to church, about three quarters of a mile. There are about thirty who attend. The exercises are reading, reciting scripture, catechism, and hymns, which are printed in the language. I have lately introduced Bible questions, commencing with the creation. I find my friend Amelia a valuable assistant: she really talks to them very faithfully. There is a manifest improvement in their outward appearance, and I trust that there is one among them who is a serious inquirer after truth. A few Sabbaths since, on my return to the afternoon school, I found this woman in an obscure corner of the house weeping. On inquiring the cause of her sorrow, she told me "that she was weeping for her sins; that her heart was hewa loa," (very bad). Her anxious looks and streaming eyes seemed to say, "What shall I do to be saved?" and left me no doubt of her sincerity. I endeavoured, as far as my limited knowledge of the language would admit, to direct her to the Lamb of God, who taketh away the sins of the world. She expresses much affection for me, has been one of my week day scholars, and also a constant attendant at the Sabbath school.

The state of things here is assuming a more encouraging aspect. The attendance at church has generally been good: on the Sabbath, the house is crowded to overflowing by attentive hearers. The Wednesday evening lectures, which were thinly attended, except when there was a company to be married, are now also crowded. There is a prayer meeting, conducted by native members, attended by what would be called a large congregation, on a week day, at home. Mr. Whitney has lately opened a meeting for inquiry, which I think will be productive of good—considerable feeling is already manifest in it. We have also revived a female prayer meeting, which, before our arrival, had been given up, but is now increased to at least 200 persons. The members appear to be aroused, and endued with a spirit of prayer, which we consider a token for good. At the last meeting 70 were admitted, and 48 new names propounded as candidates for admission. The manner of proceeding is this: those who wish to be admitted send in their names, which are read over, and those who are acquainted with the person answer, "Aole au ike i koua huoa," (I do not know any evil of her). If there is no objection, the person is admitted at the next meeting. The candidates assemble, and seat themselves on the outside of the

house, sometimes long before the hour of meeting, and there wait in the hot sun with the greatest patience, not presuming to enter until their names are called, when, one at a time, they go in and take their seats, the old members holding up their hands in token of approbation and cordial welcome. There are five native females who lead in the exercises: they are also faithful in reproving and admonishing sinners. I would not wish to convey the idea that all these are anxious inquirers—their attention, however, appears to be awakened to use the means, and we are hoping and praying that they will prove a lasting benefit to their souls. Interesting accounts have been received from Kaavaloa; the Lord is reviving his work there, and there is an increasing attention at all the stations. My heart rejoices at the delightful prospect. I do think that the spirit of God is about to descend in regenerating influences on these islands. I feel a confidence that the many prayers which are ascending for us in our native land, will not all be lost. You will probably wish to know what progress I am making in the language. Though my improvement does not keep pace with my desires, yet I have some reason to be encouraged. I have for some time conducted the business of the school with ease, and can now understand the preaching tolerably well, and, by making a little preparation beforehand, can sometimes assist in the meetings. I can understand the most that is printed in the language, but, when I attempt to converse, find it very difficult to get hold of the idiom and pronunciation. To form a sentence, according to the idiom of our language, would convey a meaning so entirely different from that intended, and perhaps an erroneous one, that it is necessary to proceed with great caution, on religious subjects. Mr. Gulick has preached several times, but does not attempt to say much without preparation; and it is thought that he is gaining fast. I do not feel in the least discouraged. I do not think the Lord has sent me here without designing to render me useful in some way; and though my progress may be slow, yet I trust the time will come, when my stammering tongue shall be loosed, and I shall be enabled to speak freely in the language of this people, "of the wonderful works of God." In the mean time, O blessed privilege! the Throne of Grace is accessible, and I can there pour out my desires for the salvation of these precious immortal souls.

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Amelia continues her kindness: she has lately presented me with a mourning calico dress, a green veil, and silk enough to cover my parasol, which now needs it, and is a real favour, as it is an article which cannot well be dispensed with in this hot climate. Kaikeowa also supplies us with many things necessary to our comfort. The Board, too, have it in their power to furnish the mission better than formerly; so that, in temporal things, we shall not suffer as many privations as the first missionaries—still, we are destitute of many things which we once thought necessary to our comfort. The want of society is a privation which every affectionate heart must deeply feel, and we do not enjoy as much of that in each other as you might imagine: each one has their own separate occupations which employ their time, and leave but little for social intercourse. In this retired station, the arrival of a vessel is almost the only thing that varies the sameness of our life. Every thing around, too, is barren and desolate; particularly so at this time, during the dry season. While you are enjoying the beauties of reviving nature, we have nothing before us but a dry and parched plain, varied only by the native huts, which look more like hay stacks than any thing else—the ocean on one side, and a ridge of barren rocks on the other. But it is not in outward circumstances materially to affect our happiness. The Lord's presence can cheer this barren desart; and revived and animated by the hope of doing something to promote his blessed cause, I can be happy even here. I think of many dear friends, whom I wish to assure of unabated affection, but it would be in vain to undertake to mention names. You know whom I love and respect—tell them all that I still remember them with tenderness and love. Dear, dear friends, farewell.

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DOMESTICK.

(*Continued from page* 93.)

Extract from a Monthly Report of the Rev. J. D. Hughes, dated Greensburgh, Beaver County, Pa. Oct. 27, 1829.

"From the date of my last report, August 15th, until the 6th of October, I continued to labour statedly in the congregation of Springfield. This report, therefore, embraces a period of one month and three weeks. During that time, a good degree of harmony prevailed in the congregation, publick worship was well attended, and at times there appeared to be evidence that the Spirit of the Lord accompanied the messages of the gospel. The Sabbath Schools received good attendance from most of the children in the congregation, and it is believed, were beneficial both to pupils and teachers. Re-

ligious Tracts were read by many with interest, and arrangements have been made to co-operate with the Portage County Tract Society, in their late resolution, to place a Religious Tract monthly, during the year 1830, so far as is practicable, in the hands of each family.

"On the first Sabbath of October, the Lord's Supper was administered by Rev. S. Cleland, who attended with us on that occasion. The season was considered interesting and solemn, and by a number felt to be refreshing. Five young persons were, on examination, received into the communion of the church, and at least as many others express an anxious concern for the salvation of their souls.

"During the time embraced by this report, I preached twenty-eight discourses, and visited thirty-six families.

"For the Board of Missions I received $22 62 cents, from the congregation of Springfield."

NEW JERSEY.

From Rev. James G. Force, dated Milville, Sept. 30, 1829, to the Cor. Secretary.

"Rev. and Dear Sir,—Since I wrote last, I have preached seventeen sermons, visited thirty-five families, and am still visiting in Milville and its vicinity. The number of my hearers has increased, yet not in proportion to the population in Milville. There are a few persons not in communion with any church, who appear serious minded. I have conversed with eight or nine, whose consciences are tender, and quite susceptible of deep impressions from the word of God. Some are labouring under the weight of conscious guilt, and others entertaining such measures of knowledge, and approbation of the plan of salvation through a crucified Saviour, as to begin to rejoice in the rich hope of pardon in the merits of his blood. May the Holy Spirit be pleased to breathe on this spark, which appears so much like his own kindling till it shall arise to a flame!!!

"In general, piety is in a low state here —but few attend the weekly prayer meetings and monthly concert. A very few brethren "speak often one to another," and we hope "the Lord hearkens and hears," and in his own time will give us a greater blessing. The Lord save us from despising small things! for there is no gift of his hand, but what, being rightly improved, will be succeeded with greater mercies."

OHIO.

Rev. Henry Van Deman's Report, dated Delaware, Sept. 1st, 1829, to the Corresponding Secretary.

"Dear Sir,—As a Missionary of your Board, I have endeavoured to fulfil all the duties assigned me.

"In Delaware, on the 3d Sabbath ult., I administered the Lord's Supper. The season was peculiarly interesting. Ten were added to the church, seven on examination, and I trust the Lord has not forsaken us, but is with us to do us good.

"During the past month I have preached 19 sermons, travelled 72 miles, received 10 communicants, baptized 7 infants, visited many sick, attended and encouraged Sabbath Schools on the S. S. Union plan, &c. &c.

"Being convinced of the great importance of unity of sentiment and effort in the General Assembly of the Presbyterian Church in these United States, I have come to the conclusion to form this session auxiliary to the Assembly's Board: and if nothing in the providence of God prevent, I intend in a few days to accomplish this purpose. We have now a little money collected for missionary purposes, which I design shall be subject to your order.

"We have built a house for God here, and a few days since dedicated it to him. It is erected of stone, finished in a very plain manner, and is in size 52 by 66. To build this house has been the labour of three years; and now we are in debt from 150 to 200 dollars.

ILLINOIS.

JOY OCCASIONED BY AN INCREASE OF MISSIONARY LABOURERS.

A Missionary of the Board in the State of Illinois, in a Letter to the Corresponding Secretary, dated October 30th, thus writes:—

"I must express to you my joy and gratitude at the arrival of your Missionary Mr. I. B., who is now on the ground assigned him. I trust, he is one that is 'called of God,' and that his pious labours will be abundantly blessed. And oh, that the choicest blessings of heaven may rest upon those friends in that part of Zion, who are, in their benevolence, aiding us in furnishing the destitute in this new land, with the stated means of grace and salvation. Surely, 'the blessing of those that were ready to perish will come upon them.' Should Mr. B. make a permanent settlement in W., we hope that the way will, ere long, be prepared by our united efforts, under the blessing of God, for several ministers more, in this part of the State."

NORTH CAROLINA.

INTERESTING SYNODICAL MEETING.

A Missionary of this Board in North Carolina, under date of Oct. 21st, writes to the Cor. Secretary, as follows:—

"My present report has been necessarily delayed, on account of my having to

attend the meeting of the Holston Presbytery, and the meeting of the East Tennessee Synod, which met at Greenville, East Tennessee, on Wednesday, 14th inst., and adjourned Monday evening following. The citizens of Greenville and its vicinity enjoyed, during the Sessions of the Synod, a very interesting and precious season. The spirit of the Lord seemed to have produced a mighty 'shaking in the valley of dry bones.' Thirty-five were added to the church, and a number more are anxious. On the Sabbath, nearly 400 were privileged to testify their love and attachment to the Saviour of sinners, by obeying his dying command, 'Do this in remembrance of me.' "

CAMP MEETING AND COMMUNION.

The same missionary gives the following account of a four days' meeting, held by himself and a brother in the ministry, in Concord, N. C., towards the last of October.

"On Friday, we went to Concord (ten miles) to attend a communion. The people, for the sake of convenience, encamped on the ground. I will briefly describe this meeting, that you may have a correct idea of the manner in which *Presbyterian* camp meetings, which the situation of this southern country seems to render necessary here, are conducted. On Friday, the people assembled, and we had on this occasion, only one sermon during the day, and one at night; but ordinarily we have two. About sunrise every morning all the congregation assembled either in the church, or at three or four different tents for morning prayers. Immediately after breakfast, say 9 o'clock, a sermon was preached—at 11 o'clock another—and about 1 o'clock another—then dinner. The time from dinner until candlelighting, when another sermon was preached, was employed in reading, singing and prayer. After the evening services in the church were concluded, they went to their tents, where, after prayers, they all retired, in good season, to rest.

"This was truly a precious season.—Twenty-five were admitted to church privileges, and about seventy more, apparently deeply impressed, came to the anxious seats. Professors appear to be stirred up to some sense of the importance of earnest, importunate prayer, for a refreshing from the presence of the Most High. The meeting terminated on Monday, when all returned to their homes, some rejoicing for the great things which the Lord had done for them, and others deeply impressed with a sense of unpardoned sin. The elders appointed a prayer meeting to be held in the church the next Sabbath."

The Missionary further reports—

"From Concord, I went directly to Morgantown, about fifty miles, and attended the anniversary meeting of the Morgantown Bible Society, which, among other resolutions, resolved that within two years from May, 1829, they will supply every destitute family in the county with a copy of the Scriptures.—From Morgantown, I went to Little Britain, in Rutherford county, and attended another sacramental meeting.—Five were added to the church here, and a few others are still anxious. They are also about organizing a Sabbath school in the congregation, which we hope will be a blessing to them."

NOTICE TO AUXILIARY SOCIETIES.

In issuing the *last number* of the "*Reporter*," for the current year,* we would earnestly solicit the attention of the *Pastors* and *Elders* of our churches, to some important features in our plan of auxiliary connexion, and especially to that which relates to *annual contributions* to the Board of Missions.—It will be recollected, that the 25th *day of December*, in each year, which is now at hand, has been particularly designated, as a favourable and appropriate time for all our auxiliaries to pay over to *Sessions* the amount of their subscriptions, to be remitted to the Treasurer of the Board. To avoid multiplying publick anniversaries, which are already so numerous in many of our congregations, as to be deemed by some a serious evil, the Board have designedly excluded them from their plan. It is believed that the necessity of such anniversaries may be entirely superseded, and the objects for which they are generally designed, may be far more easily and certainly attained by their Auxiliaries, in the way which we now propose and recommend to all our Auxiliaries.

1. Let each congregation be divided into as many districts as there are Ruling Elders in the Session, and previous to the 25th of the present month, *let each Elder visit*, as extensively as possible, in his own district, for the special purpose of communicating definite information respecting the general plans, the past operations, the present wants, and the future prospects of the Board—and for the purpose of arousing the attention of the people to

* We hope the general directions contained in this notice will be carefully observed, although its publication in our work has been delayed till the present time. *Edit. of Ch. Adv.*

the paramount importance, the indispensable necessity, and the vast utility of the missionary enterprises in which the church is engaged, and the imperious obligations resting upon them as men, as patriots, as philanthropists, and above all, as *Christians*, to aid these hallowed enterprises by their counsels, by their prayers, and by their contributions. To assist him in this work, let each Elder, if possible, place in the hands of every person in his district, a copy of the present and past numbers of the "*Reporter*," and earnestly request an attentive perusal of all those articles especially, which are directly calculated to develope the doings, designs, and necessities of our Board, and let some of these articles also be read in the weekly meetings for conference and prayer.

[We would here remark, that it is our purpose in all future years, to give, in the December number of this work, a brief summary of all that shall have been accomplished by the Board during the year, which may be read to the respective auxiliaries from the pulpit, and serve, it is apprehended, a far better purpose, than an ordinary report of a single society. The Address to the Publick, in our first number, the statement of the circumstances of the Board in the second, and the additional facts which may be collected from the present, seem to render such a formal communication, at this time, unnecessary.]

2. On the *Sabbath* immediately preceding *Christmas*, let every *Pastor* preach a sermon to his own people, on Domestick Missions, and faithfully endeavour to excite *Elders* and other *communicants*, and the members of his congregation generally, to a prompt and cheerful discharge of their *duty*, in this matter, to the church, to their country, and their God.

3. On the day appointed for collecting the annual subscriptions, let each Elder again pass through his district, or be prepared in some other way to receive them, and let him at the same time make faithful exertions to obtain additional subscribers to the *Auxiliary*, and also to our *monthly publication*—and then let the moneys collected be immediately remitted to the Treasurer of the Board of Missions. While we cheerfully submit these several propositions to the deliberate consideration of the Pastors and Elders of our churches, and would be very far from attempting to prescribe to them any precise method of proceeding in this labour of love, we cannot refrain from expressing our own decided opinion, that if these perfectly simple and feasible measures should be generally adopted, and vigorously pursued, they would be speedily followed by results the most desirable and beneficial to the Board of Missions, to the church of God, to our common country.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of February last, viz.

Of Rev. John W. Scott, a quarter's rent for the Contingent Fund - -		$87 50
Of Rev. Eli F. Cooley, collected by him for the New York and New Jersey Professorship, in New Brunswick Presbytery, viz.		
Princeton - - - - - -	$130 00	
Pennington - - - - - -	12 00	
Trenton, 1st Church - - - - -	6 75	
		148 75
Of Rev. Dr. John M'Dowell, collected by Rev. Wm. B. Sloan in the congregation of Greenwich, in the Presbytery of Newton, for the New York and New Jersey Professorship - - - - - -		70 00
Of Rev. Dr. Wm. M'Pheeters, from the Presbytery of Orange, for the Southern Professorship - - - - - - - -		261 00
Amount		$567 25

View of Publick Affairs.

EUROPE.

The latest intelligence from Europe is from Liverpool of the 16th of January, and from London of the 15th. The severity of the winter in every part of Europe is still the subject of much remark in the publick papers.

BRITAIN.—The President's message to Congress at the commencement of the present session, was published at length in Liverpool on the 7th of January. There has been a deficiency in the British revenue for the last year of 1,165,449*l.* sterling. It is said that a serious difference exists between the king and the Premier, the Duke of

Wellington, on the subject of the affairs of Portugal. The Duke, says the report, wishes to recognise the regal authority of Don Miguel, and the king opposes it, on the ground of a personal insult received from the Don when he was in Britain. The Duke, it seems, is now popular with those who at first opposed him, and unpopular with his first supporters. "Peel, says a letter from London, is despised by both parties, and Huskisson will no doubt join the administration, which wants propping."—There are many rumours about changes in the ministry. Sir Thomas Lawrence, president of the Royal Academy died suddenly on the 7th of January. He had been engaged, the day before, in painting a portrait of the king—his disease was an ossification of the heart. The king had been ill of an inflammation, which was subdued by his losing fifty ounces of blood, and now "continues to enjoy good health, and regularly dines with his suite at 7 o'clock, P. M." Our minister, Mr. M'Lane, had a long conference with the Duke of Wellington, on the 12th of January. It is thought that the British will make us no concessions in regard to our trade with the West Indies, unless we consent to modify our tariff. There has been an improvement in the state of trade and manufactures in some parts of Britain; but, on the whole, both are still in an unfavourable state. Prince Leopold, it is reported, has declined the honour intended him, of being king of Greece; and prefers the "ease of an English agriculturist to the dangerous elevation of a Greek throne"—We always thought the prince was a man of sense. Moore's life of Lord Byron has been published in London. We observe nothing about the next meeting of Parliament.

France.—The French Chambers have been summoned by a royal ordinance, to meet on the 2d of March. From this ordinance, both political parties, the ministerialists and the liberals, profess to augur well for themselves—These parties are still very ardently hostile to each other, and they agitate the whole country. Both profess to respect the king, whom both contribute to embarrass greatly. Some of the liberal papers censure him severely by implication, while their direct attack is on the ministers, the system of governmental orders, and administration. It is stated that France is endeavouring to persuade the Pacha of Egypt to assist in besieging Algiers,—the Pacha to furnish the men, and France to pay them and find all the military *materiel*. In the mean time, a Turkish envoy has arrived at Mahon, having, it is believed, for his object, the bringing about of a peace between France and Algiers—whose port is still blockaded by some of the French vessels of war. It appears that the manufacture of sugar from the Beet-Root, is so abundant and carried to such perfection in France, that it affords a large part of the supply for the whole kingdom, and is likely, before long, to supersede entirely the use of West India sugar. An extraordinary scarcity of money is said to exist at present in Paris: a ship channel, nevertheless, is projected between Paris and Rouen: and a rail road is also in progress from Paris to the Loire, a distance of one hundred miles, from which great benefits are expected.

Spain.—The king of Spain has been married to the Princess Donna Maria Christina of Naples. The royal family have made a tour, or circuit, through many of the principal towns of the kingdom, which were, on this joyful occasion, illuminated, adorned with triumphal arches, presented addresses, fired salutes, and "many persons kissed the royal hands," &c. &c.—"The overflowings of joy, says the Spanish account, have exceeded all that can be imagined"—The imagination, in all the world except Spain, can exceed any fact whatever—The king's heart has been so enlarged on this occasion, that he has permitted to return to their country 15 persons, who were members of the Municipality of Madrid, under the constitutional government. An ambassador has been sent to Hayti to demand the surrender to Spain of the western part of that island, which was formerly a Spanish possession. We have heard of the arrival of this ambassador, whose demand it was supposed would be refused of course; and it was expected that the Spanish fleet in the West Indies would, in consequence, blockade the ports of Hayti—On the 14th of January ten pirates, Frenchmen and Spaniards, were executed at Cadiz, for having captured the long missing ship Topaz, of Boston, and murdered every person on board! Of this horrid deed, it appears they made a full confession, and of some enormities equally great committed on an English vessel—The subjugation of Mexico is not yet given up.

Portugal.—It appears that Don Miguel is still apprehensive that his brother, Don Pedro, will not quietly resign the kingdom of Portugal.

Greece.—We have no news from Greece to report.

Austria.—A constant interchange of couriers has taken place between Vienna and St. Petersburgh. This has given rise to various rumours; some contend that it relates to military measures, for preserving monarchical principle from the contagion of liberalism, while others think that the anxiety of the German and Russian courts has reference only to the state of Greece.

Russia.—The Russian General Kisselef has issued an address to the Divan of Wallachia, upon his taking the office of President of the Turkish principalities on the Da-

nube, in which he promises an honest administration of the publick affairs entrusted to him, and an indulgent and kind treatment, in order to alleviate the miseries inflicted on the provinces by war. The whole solicitude of Russia seems now bent upon extending its commercial relations, and of rendering its acquisitions under the Persian and Turkish treaties available. A Commission was to be formed in the Council of State, under the presidency of the Minister of Finance. Factories are also to be established at Erivan, and on divers points of the Armenian provinces acquired by Russia by treaty. The government purposes to grant temporary franchises and immunities to merchants seconding its views. These countries are notoriously destitute of all industry and manufactures, which the Russian government wishes to encourage, and to civilize these more or less barbarous populations, by inspiring them with a taste for sedentary and usefully active life. Moreover, a bank is to be formed at Moscow, to favour enterprises of commerce and of industry, to the extent of the present guarantees of success, and without its being turned into a financial resource to government. A Commercial Code is also to be formed on the model of the most commercial countries of both worlds, so as to meet the wants of the empire. The last St. Petersburgh papers make no mention of the health of the Emperor Nicholas. It is said that great discontent still prevails in Russia, in consequence of the peace, and that a great coolness prevails between the Emperor and his two brothers, the Grand Dukes Constantine and Michael. The Smyrna trade is resuming a great activity. The Austrian squadron assembles in that port.

TURKEY.—On the departure of the Russian troops from Adrianople, it is said that many of the Christian families accompanied them, intending to settle in Russia. A fear of a reaction seems to have seized the whole population of Rumelia, and the inhabitants, in general the most peaceable subjects in the world, have made preparations which indicate a desperate resistance, in case the Turkish Governors on their return, should bring their usual spirit of persecution and oppression. Every one looks out his concealed weapons, and distributes them among those dependent on him. Old men, women, and children, arm themselves with swords and daggers. The men able to bear arms have wholly given themselves up to the direction of a secret society. The Ottoman authorities are much embarrassed by this dangerous spirit. The Capital of Turkey, however, was entirely tranquil on the 27th of November. It is said that several offers of loans on advantageous terms have been made to the Porte, by different capitalists, which have been rejected; a fact something at variance with the alleged pecuniary embarrassments of the Porte.

ASIA.

CANTON.—The Canton Register of the 2d and 18th June, states that a great inundation with high tides was experienced the first week of that month. The streets of Canton were navigated with boats, the houses, in most places, being two to three feet under water. In the adjoining villages, it was estimated that from two to three thousand persons had perished, and the destruction was great. The silk districts suffered materially. The general calamity was most distressing, and fresh accounts of disasters were daily received from the interior. The loss of property was conjectured to exceed that by the great fire in 1822. A frigate, belonging to the king of Cochin China, built on the European model, had arrived at Canton.

JAVA.—Captain Hurd, of the ship Potosi, arrived at New York in 106 days from Java, informs that when he left, the war between the Dutch and the natives appeared to be at an end for the present. An expedition sent some time previous, under Col. Vizela, against the rebels who had assembled in considerable force on the Southern Mountains, resulted in the capture of a position which they occupied on an almost inaccessible rock, together with three cannon and a quantity of small arms and ammunition. On this occasion the notorious Jomogolo and a priest, together with a number of others were killed. Since that time, nothing of importance has occurred. Some of the natives had become friendly, and the rest manifested a disposition to be quiet. Several vessels had arrived at Samarang, &c. with prisoners, among whom were some of the principal chiefs. Those of the natives who had not become friendly were at least disposed to be quiet. No permanent arrangement, however, had been entered into; and it is presumed that the suspension of hostilities will continue only so long as suits the mutual convenience of the parties.

AFRICA.

AFRICAN EXPEDITION.—The Portsmouth Herald, of January 13th, thus notices the departure of Messrs. Richard and John Lander, on their exploring expedition to Africa. "The Messrs. Lander sailed from Spithead yesterday afternoon, for the Western Coast of Africa, in the merchant brig Alert, Captain Tyson. The travellers were to have been taken out in a King's ship, but as they were anxious to reach the high countries before the rainy season, which will commence in March, they were unwil-

ling to delay their journey beyond what was absolutely necessary, and therefore took advantage of the Alert, which will carry them as far as Cape Coast Castle. They take with them instructions from the Secretary of State, addressed to the captain of the first King's ship they may chance to meet, after leaving the Alert, and directing him to convey them to Bagdagry, where he or his officers are to introduce the travellers, in the name of our sovereign, to the king of that country—Adolee by name. They will from thence proceed to Katunga, the capital of Yarlba, from thence to Boussa, (where Mungo Park was lost) with a view to trace the river Niger to its termination. If the river should be found to flow into the Bight of Benin, the young men will return by that route; if, on the contrary, it should be found to flow to the eastward, into the lake Tschadan Bornou, they will return over the Great Desert to Tripoli, by way of Fezzan." But is it not to be greatly feared, we ask, that they will never return? "If the Lord will, we shall live and do this or that."

ALEXANDRIA.—Accounts from Alexandria have been received to the 29th of November. The merchants state that there was a serious want of circulating medium in Egypt, on account of the quantity of dollars lately transmitted to Constantinople, reported to be for the payment of the instalments of money to Russia.

AMERICA.

HAYTI.—Extract of a letter dated Port au Prince, Jan. 30, 1830.—"Since a fortnight there has been a Spanish frigate here, with an ambassador on board, who claims the Spanish part of the Island. This, of course, has been refused. What measures the Spaniards will take now, is doubtful. A blockade is apprehended."

BUENOS AYRES AND THE UNITED PROVINCES.—We hope from what we have lately seen in the publick papers, that the civil commotions in these republicks are for a time at least at an end. But they are still in a sadly unsettled state, in every way unfriendly to their improvement and prosperity, and calculated to excite fears of new revolutions, with all their attendant mischiefs—The evils of ignorance and superstition are not to be speedily removed.

BRAZIL.—Long accounts are given of the splendid doings in Rio Janeiro, on the arrival and marriage of the new empress; but we cannot waste our paper with the detail: and we have nothing else to report from Brazil, except that the emperor is likely to recover from his bruises and broken bones—the consequences of his playing the charioteer.

COLOMBIA.—From present appearances it would seem that this great republick is on the point of being divided into about two equal parts—Venezuela, on the Northeast, and Quito, with the contiguous territories, on the Southwest. Bogota has hitherto been considered as the capital of the whole; and there a general congress has been called to meet, for the purposes of forming for the whole a new constitution. But it appears that when it was known in Caracas, that at Quito and Guayaquil resolutions had been passed, instructing the representatives to the congress from those cities to allow Bolivar "as much power as he should choose to take, whether as President, Dictator, King, Emperor, or Autocrat," an alarm was spread—A convention was called, and the city of Caracas issued a declaration, that it separated itself "from the departments of the Centre and South of Colombia;" professing, however, to be desirous to preserve peace with those from whom they separated; but calling on the Venezuelians generally to join them. The call has been accepted by a large part of the population. But in the mean time, General Paez is at the head of the army in Venezuela; and the army governs every thing. The Venezuelians profess to favour Paez, and if he is true to them, will probably make him their chief. But he is in correspondence, and has heretofore been in strict friendship and alliance, with Bolivar. Between them, they are probably determined to govern Colombia, and (we say it with extreme reluctance,) we have entirely lost confidence in them both. Perhaps they will quarrel, and involve their country in a civil war—Or they may agree to try to *reign* together. The issue cannot be foreseen—The prospect is gloomy, and we have only to lament that there is so much ignorance and vice among the populace, and such a want of principle among the leaders of our sister republicks of the South, that it seems as if they were not yet prepared to settle down under free institutions. Our minister, General Harrison, appears to have been persecuted, because he would not favour the aspiring views of Bolivar. We doubt not he is glad to return to his own country.

PERU.—A treaty of peace has been ratified between the congress and executive of Peru, and the government of Colombia; that is, with Bolivar. We can only say that we sincerely wish the peace may be lasting.

MEXICO.—If we rightly recollect, the National Assembly of France once declared, and seemed to glory in it, that their country was "in a state of *permanent* revolution." Such seems, at any rate, to be the state of Mexico; and too nearly that of all its neighbouring republicks. We are glad, however, that the civil war, which we mentioned

in our last number as likely to occur, has not yet taken place. Guerrero and Santa Anna, the late civil and military chiefs, it is now said, have been forsaken by their adherents, and have quietly retired to their estates. Vice President and General, Bustamente, now rules the ascendant, having completely effected the revolution which he planned; and the country is said to be generally tranquil. How long this will last, remains to be seen. Our minister, Mr. Poinsett, has returned in safety to the shores of our country—happy and fortunate to have escaped with his life.

UNITED STATES.—The following statement in the report to the Secretary of the United States Treasury, from the Director of the Mint, will, we doubt not, be gratifying to our readers.

MINT OF THE UNITED STATES.

Philadelphia, 1st January, 1830.

Sir,—I have the honour to submit a report, on the general transactions of the Mint within the past year.

The coinage effected within that period, amounts to $2,306,875 50, comprising $295,717 50 in gold coins, $1,994,578 in silver, and $16,580 in copper; and consisting of 7,694,501 pieces of coin, viz.—

Half Eagles	57,442	pieces,	making	$287,210 00
Quarter Eagles	3,403	do.	do.	8,507 50
Half Dollars	3,712,156	do.	do.	1,856,078 00
Dimes	770,000	do.	do.	77,000 00
Half Dimes	1,230,000	do.	do.	61,500 00
Cents	1,414,500	do.	do.	14,145 00
Half Cents	487,000	do.	do.	2,435 00
	7,674,501			$2,306,875 50

We see with regret that military and naval courts martial are convened for the trial of several officers, some of them of high rank, in both departments of the publick service of our country. We hope it will be found right to acquit them all; and if not right, that due discipline will follow. But our national honour would surely be consulted, if such courts could with propriety be less frequent.

Two occurrences, peculiarly unhappy at the present crisis, have lately taken place within the territory of the Cherokee nation of Indians. The Mail of the United States was stopped for a short time, and the life of the driver put in danger, by an angry chief, under the idea that the Mail had no right to pass through his country—He has since been apprehended. The Indians, about the same time, removed by force, but not with violence, some Georgians who had intruded on their lands—A number of the Georgians afterwards returned, killed one Indian, and carried away as prisoners two others. We are not prepared to say where the blame of these particular outrages should rest. But we do say, that the Indians have been goaded almost to desperation; and that we hope these events will not, as we are sure they ought not to, prejudice their cause now pending before our Congress.

It appears that a trading expedition from Missouri to Santa Fe in Mexico, under the protection of a military guard from Cantonment Leavenworth, has lately returned, after a successful prosecution of their object. They were however attacked by a depredating party of wandering Indians, who were beaten off by the United States troops. We hope commercial enterprises will not involve us in any more Indian wars.

The Committee of Congress on the subject of the 5th census estimate the population of 1830, as follows: free population, 10,650,000; slaves, 1,950,000; total, 12,600,000. They recommend a ratio of 50,000 for the representation in the House of Representatives, which they believe will not increase that body beyond the number of 225 members.

The recurrence of General Washington's birth-day, has reminded Congress of a resolution passed shortly after his decease—"That a marble monument be erected by the United States, in the Capitol, at the city of Washington; and that the family of General Washington be requested to permit his body to be deposited under it, and that the monument be so designed, as to commemorate the great events of his military and political life." We well recollect the affecting letter of Mrs. Washington, in which she gave her reluctant consent to this request. But the request being granted, the remains of the Father of his Country have been permitted to repose in the family vault at Mount Vernon till the present time. It now appears, that by a unanimous vote of Congress, they are to be transferred to the Capitol, and that the original resolution in regard to the monument is to be carried into effect. On this occurrence we may be allowed to express a fervent wish, that the virtues of General Washington could be carried with his bones to the seat of our national government, and there exert a commanding influence till the end of time.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

MARCH 1, 1830.

BOARD OF MISSIONS.

In anticipation of the next meeting of the *General Assembly*, we embrace this early opportunity to suggest to all the Auxiliaries, and individual patrons and Agents of the Board of Missions, the propriety of having their annual collections and donations in readiness to be forwarded to the Treasurer of the Board by the *Commissioners*, who will soon be on their way from different parts of the Church. The monies thus transmitted will come with much greater safety, than by mail, and much expense of postage will be saved to the Board.

We would also respectfully remind our readers, and especially Pastors of churches, of the *annual collections* for the Board of Missions, recommended by the General Assembly to all the congregations in their connexion. In congregations where no Auxiliaries to the Board have yet been organized, it is peculiarly desirable that such a collection should be taken up, and in those where Auxiliaries do exist, it may still be highly expedient to take up a collection, as there are undoubtedly some persons in all such congregations, who, although they have not become members of an Auxiliary, would esteem it a privilege to contribute something, in this way, to aid in Missionary operations. If each of our churches should take up but a very small collection, the aggregate amount would be considerable, and we earnestly hope the opportunity of thus doing a *little* will be afforded to all, who may be disposed to aid in the benevolent operations of this Board.

As we always have desired, and do still desire, that "the churches should be left entirely to their own unbiassed and deliberate choice of the particular channel through which their charities shall flow forth to bless the perishing," we shall rest our appeal to them for help on a plain and simple statement of such facts, in relation to the doings and necessities of the Board of Missions, as may be calculated to aid them in estimating our claims to their patronage and prayers.

It may not be improper for us to state, that the Board have been greatly encouraged and animated in their arduous and highly responsible work, by the very frequent assurances which they have received from Presbyteries, Synods, particular churches, and highly respectable individuals in almost every section of the church, of their increasing interest in the cause of Domestic Missions, their confidence in the Board, and their earnest desire for the extension and success of its Missionary operations. With these assurances of interest and confidence, numerous *pledges* have been given of enlarged and liberal patronage.—That these encouraging pledges have been, already in some good degree, faithfully redeemed, will sufficiently appear from the following statement.

The whole number of commissions which have been given to Missionaries and Agents, since the month of May last, (including those which then remained to be fulfilled,) is 178. Of these commissions, 110 were given for 1 year, 28 for 6 months, 11 for 3 months, and the balance for shorter periods. The amount of time embraced in these commissions, is upwards of 132 years, and the whole amount of expense to the Board, is about $18,000. The average expense of each year's ministerial labour is about $137. In 80 of the commissions for 1 year, the Board are pledged for only $100, and in 16 more, for a still smaller sum. But 14 commissions for a year have been issued, at an expense to the Board of *more* than $100 each, and in *one* instance only has an annual appropriation to a Missionary exceeded $200. The balance of the commissions have been given for a shorter term than a year, and generally with a small appropriation from the Board. Very few have been employed by the month, as *all* formerly were, with full Missionary pay.

To enable the Board to meet these engagements with their Missionaries and Agents, they have already been furnished, since the 1st of May, with funds to the amount of 10 or 12,000 dollars. They have the pledges of nearly 30 individuals for the payment of $100 each, and for the balance they rely with confidence on the annual payments of Auxiliaries, the donations of individuals, and the contributions of the churches.

COMMUNICATIONS.

The Cry of the Needy.

The following application for aid from a feeble church in West Tennessee, dated Gibson county, December 27th, 1829, presents an appeal so truly affecting and powerful, that we cannot refrain from presenting it to our readers, just as it has been submitted to the Executive Committee of the Board of Missions. It is only *one* of *many* communications of a similar nature now upon our files. As our limits will permit us only to make *occasional selections* from the numerous appeals of this kind which we receive from different and distant parts of the country, we publish this as a *fair specimen* of the whole. The truly catholic, liberal and missionary spirit exhibited in this letter is worthy of all imitation. The elders of this church, before they even ask for aid, prepare the way for securing annually to this Board, an amount of money equal to *one fourth* of all that they feel themselves able to raise for the support of the gospel among themselves, and even then they ask for but *half the time* of a Missionary, and assign as their reason, "*we could not, while there is such a wide field for missionary labour all around us*, ask for more than half of a preacher's labours." Will no one *respond* to the call of the New Shiloh church? Let our young candidates read, and pause, and consider.

Dear Sir,—In behalf of a feeble, destitute church, whose spiritual government, under Christ, is entrusted in our hands, we now undertake to address the Board of Missions. New Shiloh, the church whose cause we now endeavor to plead, is the only Presbyterian church, in connexion with the General Assembly, that is organized in our county. It was organized by the Rev. Samuel Hodge, in 1826; it then consisted of twelve members, but four of whom were males. In this weak state it struggled through many difficulties till the spring of 1828, when Mr. Hodge commenced preaching to us every fourth Sabbath. In the fall and winter of the same year, God was pleased to bless his labours amongst us with a season of refreshing from His gracious presence, one effect of which was a considerable accession to our number of members. Our preacher lived at the distance of eighteen miles, and we were thus deprived almost entirely of the benefit of any ministerial labor except preaching. Yet, notwithstanding this great disadvantage, our state, upon the whole, was prosperous during his ministrations amongst us.—But now, in the providence of God, we are deprived of his labors. The cries of the destitute have induced him to remove to the south-west part of the district. We have been in the habit of looking up to him as a father, and now that he has left us, we feel destitute indeed, and we would utterly despair, were it not that we trust that the great King of Zion, who has planted this little vine, and has nourished and defended it thus far, will yet provide for its safety; and under Him, we now direct our eyes to the Assembly's Board for assistance. We have, about a week since, organized ourselves into a Missionary Society auxiliary to your Board, and we are now collecting our first subscription.—We will be able to raise about fifteen dollars for your funds. We trust we feel disposed to support the preaching of the Gospel amongst us to the utmost of our ability, but we are very far from being able to give an adequate support to a preacher at this time. Could you provide us a suitable man to live and labor amongst us the half of his time, (for we could not, while there is such a wide field for missionary labor all around us, ask for more than the half of a preacher's labors,) we should be able to give him towards his support, about sixty dollars in money; besides we could help a man living amongst us considerably in other ways. And was there a preacher located here, there would be no lack for places in our country around, (for it is all missionary ground,) where he might employ the other part of his time and probably obtain something more towards his support. You may probably think that the sum we have named, that we could give, is very small, but the difficulties under which we labor in this newly settled country are such, that it is utterly impossible for us to give much. There are none of us rich, and the greater part of us are poor and have young families to support. And now we have given you a plain unvarnished account of our situation. We would now ask you, in the name of that Redeemer who bought the church with his blood, can you furnish this part of his flock with a shepherd to go out and in before them and feed them according to his word? The greater part of our members have only made a profession of the religion of Jesus

within a year past. We very much fear that these lambs will be scattered in this wilderness, where there is so much that is calculated to lead them astray, unless they speedily be provided with some one to watch over them and to guide them in the footsteps of the flock. Unless you can send us a man, and assist us in supporting him, we know of no other source from whence we can expect aid. There are but four Presbyterian preachers in all the western district. And now we would ask you, and we wish you to answer, as to the great Master whom you serve, Shall all our hopes be vain respecting our little church? Shall our children grow up in this wilderness destitute of the means of grace? Shall there be no one to warn our neighbors and friends, who are yet living in sin, of their danger, and invite them to a crucified Saviour? Is there no young man, who has lately emerged from some of the schools of the prophets in our land, that will direct his eyes towards this western wilderness? or is there no minister of Jesus, who lives in more favored parts of Zion, who begins to feel for the destitute, and who will hear the Macedonian cry from New Shiloh? We have no advantages of a pecuniary nature to offer him—we can only plead our necessities and those of the cause of our Redeemer. A man that would labor here should be able to endure hardness as a good soldier, he should not be easily discouraged, and he should have his heart warm with zeal for the cause of his Master. No other would be useful. Our county is situated in the centre of the western district, it is fertile and healthy, and is settling very fast. Our church is about eight miles south of Trenton, the seat of justice of this county. There is no Presbyterian church to the north of us within one hundred miles that we know of, and on the west there is none between us and the Pacific Ocean, with the exception perhaps of Little Rock, Arkansas. We think the Assembly's Board should direct their attention to these destitute parts. We rejoiced to hear that you had appointed a Missionary at Memphis—this is in the south western extremity of our district, and no doubt is an important post; but a dozen at least might be usefully employed in this district. We are, dear sir, your fellow laborers in the Lord,

JOHN ALLISON,
ALLEN M'DOUGALD,
JOSEPH ALLISON,
JOHN C. GILLESPIE,
AND'W M'CLEARY.
Elders of New Shiloh Church.

REPORTS OF MISSIONARIES.

PENNSYLVANIA.

Report of the Rev. John L. Grant, Pastor of the Vine street church, Philadelphia, Feb. 19, 1830.

Rev. and Dear Sir,—In accordance with the instructions contained in my commission, I herewith present you a report of my labors during the past six months in the 11th Presbyterian church in this city.

I commenced my duties among this people on the first Sabbath in August. Their prospects were exceedingly gloomy at the time, and had it not been for your seasonable aid, they could not have existed as a church. Their building was not only incomplete, but under the pressure of a very heavy debt, the congregation small, not exceeding fifty, and the church numbering but twenty-four communicants. They had a Sabbath school attached to the church, in which about sixty children were in attendance.

Such were my prospects, and such the state of this people, when I accepted their call, and under your auspices, commenced my labors. Our prospects however have brightened, and the success with which I have been favored should call forth my liveliest gratitude. The number who now regularly attend on the preached word, I do not know, as we are still worshipping in the basement story of the building, the main room being yet unfinished, but I presume our congregations vary from three to six hundred in attendance. The first Sabbath in November last, we celebrated the ordinance of the Lord's supper, when there were forty-eight added to our little church, twenty-three of whom were admitted on examination, and the principal part of the remaining number were young men, the fruits of a precious season of grace enjoyed while I was laboring among the young men as the city Sunday School Missionary. During the last month our communion season again occurred, when we received an accession of thirty-three members, so that the church which numbered but twenty-four at the time I commenced my labors, has now increased to one hundred and five. The majority of our communicants are *male* members. The number of learners in our Sabbath Schools, of which we now have four, is five hundred and fifty.

My time is fully employed, preaching three times on every Sabbath, and having some engagement every evening in the week. The afternoon of the Lord's

day I devote to the instruction of my Sunday Schools, delivering to the children a familiar lecture on some portion of scripture history, adapting my language and address to their capacities. The utility of this plan is becoming more apparent, and I rejoice to find that several of the ministers in our city have adopted a similar mode. As many parents as can be accommodated give their attendance, and seem to be pleased with the attention paid to their children—from six to eight hundred parents and youth attend. I have from the commencement kept up a Female Bible class, which I view as one of my most interesting exercises; it meets on Tuesday evenings at my dwelling, and our average attendance is seventy. No particular portion of Scripture is assigned to the class. Every member is privileged to propose such doctrinal or practical questions as she may think proper —the questions are proposed at one meeting of the class and receive attention the following week. My reason for adopting this plan in preference to any other, was to furnish an opportunity to those, who hitherto have enjoyed no other means of acquiring a knowledge of what was *Presbyterianism*, except from such as are unfriendly to its interests. Wednesday evenings I lecture to Sabbath School teachers and others, using "The Union Questions" with a view of aiding the teachers in explaining the Scriptures to their classes.—These lectures are attended by one hundred and fifty or two hundred persons. The remaining evenings of the week are devoted to prayer meetings, all of which are well attended. We observe the monthly concert prayer meeting, as also the monthly concert for Sabbath Schools on the second Monday evening of the month. At both our concerts we take up collections to aid your Board in their operations, and also the American Sunday School Union. From this source we have been enabled to pay into your treasury $39, which together with our auxiliary to your Board, and forty-two subscribers to the Missionary Reporter, will serve to show that our people are inclined "to remember the words of the Lord Jesus, how he said, It is more blessed to *give* than to receive." In conclusion, I remark, that the present state of things with us should not only awaken gratitude, but enkindle our zeal. We still have wants —money to pay the debt on our building and to finish our house, and more love to Christ and to souls, so that we may be urged to increased fidelity in the work of our master. Yours, &c.

Indiana.

From the Rev. Wm. Sickles, a Missionary in Rush county, dated Indianapolis, Dec. 15, 1829.

"During the summer, much has been done in the cause of Sabbath Schools in Rush county, and much of the prejudice against them seems to have been removed. There have been in operation in different parts of the county six Sabbath Schools, some of which will be continued during the winter, and it is intended to make still more vigorous exertions the next season to increase these institutions. In this country, where common schools are so scarce, and where so many are deprived of their advantages, the multiplication of Sabbath Schools is exceedingly desirable, even without estimating the moral and religious influence which they are adapted to exert upon the rising generation.

I have formed in Rush county a Missionary Association, on the plan recommended by the Assembly's Board, and designed to aid its operations, which it is expected will raise about $30 per annum. But as our arrangements are not completed, I make at this time no regular return of the names of the members. There has also been recently formed in the county a Temperance Society, which promises to exert a very salutary influence. The subject of intemperance is beginning to excite a very lively interest in this western country. A delegation from different parts of the state, met in Indianapolis on the 10th inst. and formed a State Temperance Society.—The meeting was a highly interesting one. Many of the members of both houses of the legislature were present and active in its proceedings. It is a cause which is enlisting much of the *political* as well as the religious influence of the community in this, as well as in other parts of the union. There has also been formed here during the past week, a State Bible Society, and measures are in train, which it is hoped will result in placing a copy of the word of life in every destitute family in this state within the period contemplated by the American Bible Society. A State Colonization Society has also been very recently formed with encouraging prospects. During the past and present week, meetings of all these Societies, with that of the State Sabbath School Society, have been held. And from the great number of strangers present, and from the general and lively interest taken in their proceedings, the most favorable results are anticipated.

I have received several numbers of the "Missionary Reporter," &c. and shall endeavor to give it as wide a circulation as possible. Something of this kind was very much wanting, and could it be sent monthly, into every Presbyterian family, it would awaken a zeal on the subject of Missions which would be followed by the happiest consequences. Give to our people generally information on the subject of Domestic Missions, and they will give you their aid, though that aid may be feeble."

From the Rev. I. A. Ogden, Fairfield, Franklin co. Dec. 1, 1829.

Since my report in April last, I have preached 93 sermons and lectures; administered the Lord's Supper 6 times in the Church of Bath, 3 times, in a school-house near the state line 6½ miles east of the church of Bath once, and in the congregation of Somerset on the W. Whitewater twice—Have received into communion, 15 into Bath church, 8 of these were on certificate; and 2 on certificate into Somerset church—Have baptized in Bath church 5 adults and 26 children—Have attended a number of inquiry and prayer meetings—Have distributed a number of tracts and copies of the Christian Almanac for 1830—Have attended two meetings of Presbytery and one of Synod. Besides the monthly concert of prayer, there are weekly prayer meetings regularly attended in the immediate vicinity of the church and in the village of Fairfield. Our females have also a meeting for prayer and conference.

Since I have given my attention almost wholly to this church I have endeavoured to bring my operations into regular order. On Sabbath morning I preach in the church (at 11 o'clock) in the afternoon I preach in some distant neighbourhood; usually on the 1st Sabbath of the month in the western, on the 2d in the eastern, on the 3d in the northern, and on the 4th in the southern quarter of the congregation. I spend the Friday evening of every week in certain seasons, in preaching in these four quarters in rotation; so that each quarter of the congregation is visited one Sabbath day in every month and one week day in every month, during certain seasons in the year favourable for night meetings. I also lecture nearly every Thursday evening in the village of Fairfield. Other appointments are occasionally made. In attending funerals I usually preach a sermon. The order of my appointments is sometimes interrupted by circumstances. Sometimes I extend my excursions into more remote settlements. We have also an inquiry meeting held usually every month, at these I sometimes preach or lecture.

ILLINOIS.

From Mr. Isaac Bennet, Carmi, White co. Jan. 2, 1830.

I preached for the first time at Carmi, Oct. 25th. The welcome with which my arrival was hailed by the brethren of Carmi and Sharon, was attended with that joy and cordiality, which might have been anticipated from a people who had long been looking to God for aid, and anxiously expecting it to come through your Board. Hearing their expressions of tearful gratitude to the Great Head of the church for sending, in answer to their Macedonian cry, a labourer so weak and unworthy as I felt myself to be, my inmost soul was grieved, that you had not sent them a Missionary more worthy of such a reception—such a reception, I am persuaded I should never have met, if they had been as well acquainted with me as I was with myself.

The system of labour, which, in conference with brother Spillman, I have adopted; requires me to visit the churches of Carmi and Sharon (the two especial places of my destination) on alternate Sabbaths, at each of which I preach 2, 3, or 4 times before I depart. The distance between the two places is too great to admit of my preaching at both places on the same Sabbath, while the shortness of the days continues; but when they lengthen and the roads become more passable it is my intention to preach in the morning at one church and in the afternoon at the other on every Sabbath, if it be thought expedient.

The secular days of one week I have devoted to visiting the families of those two congregations, talking to saints and sinners during the day, and preaching during the evening. In the midst of each of the three remaining weeks of the month, I make an excursion in the surrounding vast moral desolation which meets the eye and effects the heart in every direction; where multitudes of immortal beings are living unnoticed in *miserable* cabins, and daily dying in ignorance of a Saviour. Many of them have no books, and not a few cannot read when the Bible or tracts are presented to them. I think that no person, who possesses the spirit of Christ, can, without uttering pitiful sighs from his

inmost heart, view this immense valey of dry bones, through which I am riding, where multitudes with melancholly truth may utter with dying groans "No man careth for my soul." In these weekly excursions I visit four little churches alternately once a month, preaching 2 or 3 times at each one before I leave it. One of these churches lies 17 miles south—one 40 west—one 30 and another 40 north of Carmi. All of them are destitute of a preacher, one of which had not heard a sermon from a minister of their own order for two years; hence with all my unworthiness "they received me as an angel of God." And in ranging from place to place, I preach to people of every name and condition, wherever I can get them assembled (which is no difficult task) distributing tracts among them as I meet them in the way, or talk to them in their cabins about a crucified Saviour. You are probably by this time, Dear Sir, ready to think, that I have forgotten my commission, which assigned to me Carmi and Sharon only as a field of labour — and that my operations are not sufficiently concentrated to prove successful any where. And I am not altogether without my fears on this subject. But even if the course be obviously imprudent, the temptation to it is too strong for me to resist—I cannot endure the thought of confining myself to Carmi and Sharon, while I am surrounded by such a moral desolation "in which is much land yet to be possessed," and while I see a number of infant churches, which have been organized by the indefatigable labour of a brother missionary who preceded me, pining away with their "harps hanging on the willows."

As to my prospects here—since it has been my privilege to act in the service of your Board, for which I bless God especially that in his adorable providence, he has directed me to this place; I have had many discouragements and trials to encounter, which, together with a sense of the weighty responsibilty resting upon one who possesses so little strength and experience to sustain it, at first much depressed my spirits; but I trust it has urged me nearer to Him that is almighty, and who has promised—"Lo I am with you always even to the end of the world," from which I have derived much sweet consolation. But while the humiliating thought and fear, that much of my time and labour is lost some how through my unfaithfulness, have given me much sorrow; yet I think the Lord has not left me without some cause of devout gratitude for his mercy; and admiration of his condecending grace in blessing the feeble labours of so unworthy an instrument; which I much feared he could never consistently do. There are some circumstances attending my weekly exersions thro' the surrounding country, which, I have the cheering hope, are indications of something good. In most instances crowded assemblies have convened with very short warning, & when the appointments have been sometime previously made they have come a number ofmiles,& even females walking with their infant offspring through dense forrests and miry prairies. And with a few exceptions these concourses have manifested a commendable attention, and sometimes even a deep and solemn interest, which not unfrequently is expressed by their sighs and tears.—Then adapting them to their condition as well as I can, I give each of them a tract, or distribute as many among them as my stock will afford. And when I pass that way again I exchange tracts with them, by which means my stock of tracts does not diminish so fast. I have been much encouraged in this work by hearing of two or three instances in which the Lord has, I trust, signally blessed these tracts to the souls of men; which I would here relate, if this report had not already exceeded all excusable bounds.

At Carmi I have discovered no very hopeful symptoms;—the attention of a few to divine things appears to have been arrested; but in general, I can only say there is no more than an ordinary and commendable respect paid to the gospel. On my arrival here I was rejoiced to find Carmi the seat of a county Bible Society. And recently we have organized a Sabbath School there under auspices which appear encouraging. At Sharon our prospects have been more animating. A few mercy drops which have fallen there, are indications of the presence of the Holy Spirit attending the means of grace especially that of family visitation, which are, I think, cause of devout gratitude and joy to as many of us as have any heart to pray "thy kingdom come." Several have been awakened and 6 or 8 with whom I have personally conversed are indulging a glimmering hope—but at this early stage of things I think it prudent to say but little; for we have cause to rejoice with much trembling; and to mingle our gratitude with penitent mourning, for at present a cloud seems to be drawing over our prospects. Pray for us, for we greatly need an interest

in the prayers of your Board, as well as in your other kind aid.

The following is the amount of my labours in the service of your Board—during the course of about two months (for near one month was spent in my journey,) I have preached 52 times—travelled 655 miles—assisted brother Spillman in two sacramental or four days meetings—established the Monthly Concert at Carmi and Sharon—assisted in organizing one Sabbath School—attended weekly a small Bible Class—formed two Tract Societies, being now engaged in the attempt to organize four others, which (if I succeed) I design to from into some kind of a union, that they may act in concert—and distributed about 3900 pages of tracts; some of which, I have recalled and distributed several times—visited 28 families, exclusive of many in my preaching excursions.

From the Rev. B. F. Spillman, Shawneetown, Dec. 31, 1829.

"Since we have become favored with another laborer in the bounds formerly occupied by myself alone, the field of my labors is less extensive; but I trust the benefit resulting from them is not diminished, but increased. The distance travelled by me is less, and perhaps also the number of sermons preached. But more time can now be employed by me in the discharge of duties which are more naturally expected of a pastor than of an evangelist. I spend two Sabbaths in each month in Shawneetown, on which I preach twice, at 11 o'clock, and at candle lighting, besides attending the Sabbath school. We have stated preaching here also on Thursday evening of each week. My leisure hours are spent in visiting, distributing tracts, &c. The remainder of the Sabbaths are spent between Equality and Golconda. Since this concentration of my labors, there has been an increase in attention to preaching, particularly in Shawneetown, which is truly encouraging; and there is reason to believe that the Spirit of God is in some good degree at work. And we are still much encouraged at Equality and Golconda.

During the months of November and December, I have travelled 212 miles, preached 32 sermons, administered the Lord's supper twice, received into communion three persons, visited a considerable number of families, and distributed several hundred pages of tracts, &c. I have also obtained three more subscribers for the interesting Missionary Reporter and Education Register."

Ohio.

From the Rev. H. Van Deman, Delaware, Ohio, Feb. 1, 1830.

"Since my last communication to you I have endeavored to act the part of a faithful Missionary of the cross of Christ. I have preached 14 sermons, delivered 3 exhortations, travelled 130 miles, baptized 2 adults and 3 infants, administered the Lord's supper once, added 10 to the communion of the church, 8 on examination and 2 on certificate, and visited 117 families. In these families there were 174 parents, and 508 children and youths. With each of these families I spent something like two hours, in questions and instructions relative to the doctrines and practice of our holy religion. With the parents and youth I conversed freely and familiarly as to the discharge of their duties, and their hope of acceptance with God through a Redeemer. The duties of professors of religion were, with a few exceptions, pretty well observed and discharged. Family religion, morning and evening prayer generally not neglected. The children have been much benefitted by Sabbath school instruction, wherever attended by them, and it was perceived at once what children had, and what children had not been sent to these sacred schools.—While the former were willing and glad to see us, and converse with us and answer our questions, the latter would see us and talk with us only by compulsion. In these family or pastoral visits, I found great pleasure and satisfaction in the account which many of my fellow travellers gave of their success in their Christian course in the midst of much darkness and many sore conflicts. One thing worthy of remark, wherever darkness and sorrow brooded over the mind, and wherever the evidence of acceptance with God was doubtful or unsatisfactory as far as I visited, there it was unhesitatingly acknowledged that the cause was unfaithfulness on their part in the use of the appointed means of grace. And wherever I found any unregenerated, without God and without hope in the world, there I have also found either an entire or partial neglect of the means appointed for the accomplishment of this work of regeneration and hope.

I do not make this remark, because I believe the work of sanctification or

regeneration is effected through the use of the means alone. I believe no such thing. For it is the blessing of God that maketh rich, and giveth efficacy to the means. But I make this remark, because I have not known one solitary case of either conversion or growth in grace without the use of the appointed means, but many with, and in the use thereof.

Part of the time in these family visits an elder of the church attended with me. We closed our examination in each family with prayer.

From the Rev. Abner Leonard, Truro, Jan. 5th, 1830.

"I administered the Lord's Supper last Sabbath, assisted by brother Chute, Missionary in the Ohio State Prison.—Public worship commenced on Friday, and continued four days; and I am not without strong impressions that good has been effected. In family visitations yesterday evening and to-day, I have discovered two cases of conviction, and one of hopeful conversion. We admitted to communion one on examination, and three by recommendation, without certificates. The number in communion is fifty-two. I baptized four infants.—About thirty young persons attended the Bible class lately commenced here. I find the meeting with this class to be an agreeable part of my duty, and I trust will be found very useful to all concerned. The exercises consist of prayer, reading the scriptures, and a free conference by way of question and answer, sometimes from Judson. In this way we spend about three hours generally, and I find the opportunity very favorable to insist on practical religion, and bring the important considerations of the Gospel into closer contact with the heart and conscience than I can well do in sermonizing.

The people of Truro have consented that one-third of my time shall be spent at Lithopolis, a small town ten miles south of this place, for one year. There is a small and scattered flock there—appearances unfavorable for several years. I have preached to them five times, and hope that by prudent and persevering labor, they may be collected together. Their subscription for one-third of my labors will fall short of $100. The subscription in Truro a little exceeds $200."

From the Rev. W. J. Frazier, Springfield, Clark co. Jan. 30, 1830.

"When I commenced laboring here, the number of communicants was twenty-nine; there was no Sabbath school, no Tract society, no prayer meetings, no place of worship except the naked walls of a house, without gavels or roof. There are now 52 members in communion—a flourishing Sabbath school with from 50 to 100 scholars. We have a Tract society which has put in circulation between 70 and 80 volumes, and thirty thousand pages of loose Tracts. Prayer meetings were kept up regularly through the year, and we have one of the best places of worship in this valley completed, except pewing."

From Mr. G. W. Warner, Coshocton, Dec. 1829.

"A Female Tract Society has recently been organized in each congregation. The object of forming these societies, was not so much for the aid their small contributions would afford the Tract cause, as for exciting an interest in such benevolent institutions, and by this means paving the way for future usefulness. Yet we can with much satisfaction inform you that $15 have already been raised for the purchase of Tracts. Of course a little sum will be thrown into the treasury of the American Tract Society, and many messengers of salvation will go about us doing good.

The subject of intemperance is now agitated among us. What will be done here remains yet to be determined.—Many deplore the evil effects of ardent spirits, and some have begun to act upon the principles of entire abstinence.

By the November number of the Missionary Reporter and Education Register, we perceived that the applications to the Board of Education were very numerous, and the means of the Board wholly inadequate to answer these urgent and interesting demands.—This circumstance led a few individuals in this town, to contribute a small sum, which, we hope, has reached that Board previous to the present time. I state this fact merely to show the value and importance of information on these subjects."

From the Rev. J. D. Hughes, Springfield, Portage county, Jan. 8, 1830.

"Since the last report, the attention of the youth has been called to the shorter chatechism. Two days have been appropriated to this exercise with considerable interest.

In co-operation with the Portage county Tract society, in the "monthly

distribution," each family in this town will in a few days, be furnished with a religious Tract. Favorable results are anticipated among us from this method of carrying truth to every house.

The temperance reformation continues to gain advocates among us, and the exertions made in the same cause in a number of the adjoining towns meet with flattering success.

The period of service specified in my commission closes with this report. I continue to labor with this people, but the aid of the Board is not deemed necessary.

In retiring therefore, for the present, from the service of the Board, my prayer is that the good work in which you are engaged, may be yet more abundantly blessed of the Lord; and that you may be the happy instruments of making glad the hearts of many who are yet as sheep scattered in the wilderness."

REPORTS OF AGENTS.

With a view of presenting to our readers more distinctly than we have hitherto done, the evidence with which we are abundantly furnished, of the very great importance and utility of *Missionary Agencies*, it is our purpose in future to give brief abstracts of their reports. From them it will be perceived, that while these laborers are affording to the Board essential and indispensable aid, by the organization of permanent Auxiliaries, by collecting funds and procuring subscriptions for our monthly publication, they are at the same time diligently engaged in preaching the Gospel, and that too with far greater frequency than can reasonably be expected of ordinary Missionaries, who do not act as Agents. We commence our present notices with extracts from several reports of the Rev. *Thomas Barr*, a very efficient and successful Agent in

Ohio.

Under date of Oct. 6th, 1829, Mr. Barr thus writes—

"Since my last, in a tour of *three weeks*, I have travelled 230 miles, preached 12 times, assisted once at the administration of the Lord's supper, baptized 5 children, obtained 25 subscribers for the confession of faith, formed 6 Auxiliaries to the Board, and distributed about 300 pages of Tracts, besides several visits to sick persons, conversing and praying with them. In all places where I had the opportunity of presenting the claims of the Board, I was well received, and the subscriptions were quite as numerous, and indeed more so than I could have previously expected."

The amount subscribed in the 6 Auxiliaries was $176 37½.

From the same, Nov. 3, 1829.

I have formed 6 auxiliaries within these ten days. The amount of subscriptions in all these for the present year, will, I doubt not, exceed $220.—The amount I have received is but a small part of that on subscription. I have now appointments for three weeks before me."

From the same, Nov. 16, 1829.

"To-day, about 12 o'clock, I reached this place, (Zanesville) after a circuit of *two weeks* since my last from here. But two pleasant days the whole time—wet, severe cold, frost, snow, rain, mud, &c. Within this period I have preached 13 times, and formed 7 Auxiliaries. The region through which I have just been is a real Missionary field, a part of it as much so, perhaps, as any in the state. In one congregation, a *poor* member of the church, after hearing the statement, came forward and put down the names of all the members of his family, *eleven* in number. At the same meeting another man put down *eight* names, and by the time we had done, there were double the names that there were hearers."

From the same, Dec. 2, 1829.

"Since my last formal report of Oct. 6th, I have attended one meeting of Synod, assisted at one sacramental occasion, attended 2 prayer meetings where I delivered addresses, preached 33 sermons, formed 21 Auxiliaries to the Board—16 in the Lancaster Presbytery, and 5 in the Richland. From what I know of the extent of subscriptions in these Auxiliaries, I think the amount may fairly be estimated at five or six hundred dollars. I also obtained at least 200 subscribers for the Missionary Reporter, and 170 for the Confession of Faith."

From the same, Feb. 3, 1830.

"Since my last I have formed *five* Auxiliaries, viz. Wooster, Newman's creek, Congress, Mount Hope, and Jeromeville congregations, all in the Richland Presbytery. In none of these but Newman's creek have the subscription papers been filled with all that is

expected to be signed. At Newman's creek it was *all done* on Monday, the 25th, after sermon, in the meeting house; 158 names were put down—44 are heads of separate families; the rest are made up principally from the other members of these families, and a few individuals from other families. In Apple creek (formed in October, but not noticed) there are about 100 names and between 40 and 50 dollars subscribed. In these six Auxiliaries there will be, I trust, $150 or $170 raised for the Board between this and the 1st of April next. During the time engaged in this service in the above congregations, I preached 22 sermons, assisted at 3 sacramental occasions, attended 1 meeting of Presbytery, 2 meetings of session, and solemnized 3 marriages, for which I received $5 50 for the Board."

From the Rev. *Wm. J. Frazer*, Agent of the Board for the Synod of Cincinnati, under date of Jan. 30, 1830.

"On the first of this month I wrote you, giving a statement in relation to my mission. Shortly after writing I commenced my *Agency*, and after having labored *two weeks* among the *feeblest churches* in this country, have returned home, and am now confined to my bed. As soon as I am able to ride, I shall go to work again. I have visited the congregations of Sidney, Piqua, Troy, Honey creek, Bath and Muddy Run. Piqua, Honey creek, and Muddy Run I have organized as Auxiliaries to the Board. Nothing more could be done than commence subscriptions in any of them, the weather being so inclement as to prevent many from attending."

In the above places Mr. F. obtained several subscribers for the Missionary Reporter, Christian Advocate, and Philadelphian, and collected some money for the Board.

KENTUCKY.

Extracts from a report of the Rev. *Simeon H. Crane*, one of the Agents of the Board for this state, dated Lexington, Jan. 28th, 1830.

"You will learn from this communication, that I have spent *six* Sabbaths in the service of the Board of Missions, though every day in the week has not been spent exclusively by me in this delightful and laborious employment.—I have travelled about 250 miles, preached 21 sermons, given several exhortations, and collected $108. I have likewise formed, and prepared the way for forming 18 or 19 Auxiliaries to the Board."

The congregations visited by Mr. C. are the following, viz. in *West Lexington Presbytery*, Mount Horeb, Bethel, Woodford, Versailles and Grier's creek. In *Louisville Presbytery*, Lawrenceburg and Benson. In *Transylvania Presbytery*, Harrodsburg, New Providence, Springfield, Lebanon, Bethel Union, Perryville, Hanging Fork, Buffalo Spring, Paint Lick, Mount Vernon and Lancaster. The churches actually organized into Auxiliaries, and the sums collected and the donations, will be seen in another part of our paper.

"The reason," says the Agent, "why donations are so seldom, is, that an Agent has been employed by the Synod of Kentucky to collect funds from the churches for the endowment of a Theological Professorship in Centre.

"I have only to add, that the plans and operations of the Board meet almost invariably with the cordial approbation, and the prompt and energetic co-operation of the churches which I have visited. I have not met with a successful refusal from any church, and only in one or two instances from individual members. The principal reason of which is, because I have not elicited opposition, but gone straight forward, turning neither to the right hand nor the left to notice any other Missionary Association.

NEW AUXILIARIES.

Ohio—Apple Creek, Jeromeville, Mount Hope, Congress, Newman's Creek. *Kentucky*—Mount Horeb, Bethel, Woodford, Versailles, Grier's creek, Harrodsburg, Springfield, Lebanon, Hanging Fork, Buffalo Spring, Paint Lick; Bonhomme, St. Louis co. Missouri.—Before published 240—Total 257.

☞ It is earnestly requested, that all persons, who may hereafter report the formation of Auxiliaries, will be very particular in giving the *post office address of the Session*, and the *county* in which the church is located.

MISSIONARY APPOINTMENTS.

Rev. Ralph Clapp, 1 year, Lyme, Gennessee co. N. Y.

Rev. Duncan M'Intyre, 1 year, Otteny, Mineral Spring, Rocky Fork, and M'Gills; Richmond co. N. C.

Rev. John Andrews, 1 year in two feeble congregations and adjacent Missionary region, in Synod of Pittsburg.

Rev. S. L. Crosby, 3 months, Christiana and Delaware city, Del.

Rev. John R. Bain, 1 year, Sumner co. Tenn.

Rev. Samuel F. Snowden, 1 year, half the time to Evan's Mills, and the other half to Theresa and Pamela, N. Y.

Rev. Abel L. Crandall, 6 weeks, Watson, Lewis co. N. Y.

Kev. David Spear, 1 year, half of his time, Henderson, N. Y.

Rev. Jedediah Burchard, 1 year, Bellville, Jefferson co. N. Y.

Rev. Caleb Burge, 1 year, Ellis Village, Jefferson co. N. Y.

Mr. Michael Carpenter, 1 year, within the bounds of the Presbytery of Watertown, N. Y.

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Re-appointments.

Mr. John Gloucester, 6 months, Reading, Pa.

Rev. Wm. J. Frasier, 1 year, Springfield and other places in the Presbytery of Miami, Ohio.

Rev. Benjamin F. Spillman, 1 year Shawneetown, Illinois.

Treasurers and Agents.

Samuel Thompson, Esq. Pittsburg, Pa. Trearurer of the Board for the Synod of Pittsburg, and Agent for the "Reporter and Register."

D. A. Sayre, Esq. Lexington, Ky. Treasurer of the Board for the Synod of Kentucky, and Agent for the "Reporter and Register."

Levi L. Ward, Esq. Rochester, N. Y. Treasurer of the Board for Rochester and the neighboring country, and Agent for the "Reporter and Register."

☞All Agents, Missionaries and others who may obtain subscribers for the Reporter, are requested to be *particularly careful* to give the *name* and the *post office addresses* of each person in a *fair, legible hand*, and to *mark distinctly* those who have *paid*.

LETTERS RECEIVED.

Elders of the church of Lyme, N. Y.; R. Clapp, N. Y.; W. C. Anderson, N. C.; W. P. Alrich, Tenn.; Trustees and Elders of the Presbyterian church of Christiana, Del.; J. Bennet, Illinois; R. Hall, Va.; R. M. Laird, Md.; J. Thompson, Pa.; Committee of the Presb. church of Troy, Pa.; J. T. Ewing, Geo.; J. Paine, Va.; D. C. Allen, Ohio; A. C. Abernethy, Ky.; Trustees of the congregation of Bucyrus, Ohio; A. G. Morrison, Pa.; J. Talmadge, Geo.; W. H. Williams, N. Y.; A. Heberton, Pa.; W. S. M'Ewen, Tenn.; W. J. Frazier, Ohio; S. Hubbard, N. Y.; J. Moreland, Ohio; W. M'Colm, do.; T. B. Clarke, do.; S. Montgomery, do.; J. Culbertson, do.; D. Page, N. Y.; F. Herron, Pa.; H. Van Deman, Ohio; T. Barr, do.; G. G. Sill, N. Y.; S. H. Crane, Ky.; C. H. Mustard, Del.; M. Dickson, S. C.; R. G. Lynn, Ohio; D. L. Russell, Va.; J. Laboree, Ohio; B. F. Spillman, Ill.; D. Humphreys, S. C.; R. L. Smith, Del.; M. B. Patterson, Pa.; O. Jennings, Tenn.; A. Dean, Ohio; J. H. Monroe, N. Y.; J. R. Boyd, do.; R. Brown, Ohio; J. A. Ogden, Ind.; J. S. Ball, Missouri; J. Purkis, Canada; R. M'Clure, Va.

Notice to Applicants for Missionary aid.

Applications to the Board of Missions, from feeble congregations requesting aid, should always be signed by the Elders or Trustees, and contain a minute statement of the circumstances and necessities of the congregation, and be accompanied also, by a certificate and recommendation of the *Corresponding Executive Committee of the Presbytery*, if there be one, and if not, of *two responsible members* of the Presbytery. The *Missionary* also, should be recommended in the same way.

Notice to Presbyteries.

The particular attention of Presbyteries is respectfully invited to the plan of "*Corresponding Executive Commttees*," recommended by the Board of Missions, and published in the January number of the Reporter. At the next stated meetings of the Presbyteries, it is hoped that all who are disposed to co-operate with this Board, will have such committees appointed. It is very desirable and important that the *names and address* of such committees, and especially those of the Secretary and Treasurer, should be forwarded, without delay, to the Corresponding Secretary of the Board of Missions.

It is desirable, also, that each of the "Corresponding Executive Committees," should have a meeting, immediately after their appointment, for the purpose of reducing to writing a minute statement of all the Missionary fields and stations within their respective bounds; of the feeble congregations desirous of aid, and of the Missionaries who may be recommended to this Board for appointments. And it is requested that such statement be forwarded to the Secretary of the Board by the Commissioners to the Assembly.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, for the month of February, 1830.

Allentownship, Pa.	Avails of the Ladies sewing soc'y. per Rev. A. Heberton,	15 00
Abington, Pa.	Annual subscription from Pres. church, per Rev. Mr. Steel,	10 00
Bethany,	From Pres. congregation under the Pastoral care of Rev. M. Jeffery, per Mr. Saml. Thompson, Tr.	87 62
Boston, Mass.	Monthly concert coll. in the 2d Pres church, per Rev. S. A. Bumstead,	15 00

Bethel, Ky. From Auxiliary society, per Rev, S. H. Crane,			4 00
Buffalo Spring, Ky. do do do do . do			6 00
Fairfield, Ohio, Donation per Rev. W. J. Frasier,			00 50
Frankford, Pa. Annual coll. in Pres. church, per Rev. Mr. Biggs,			33 75
Frederick, Ohio, Subscription in Pres. church per Jno. M'Kinny,	$9 50		
Grier's Creek, Ky. From Aux. society, per. Rev. S. H. Crane,	2 00		
Do do donation from Mrs. Maldron, do do	10 00		
Do do do do W. P. Smith, do do	2 00		
Do do do do D. Nelson, do do	1 00		15 00
Germantown, Pa. Missionary Box at Manual Labour Academy, per Rev. J. Monteith,			1 50
Harts Log, Huntingdon co. From Pres. church per Rev. J. Peebles,			4 00
Hanover, Dauphin co. Pa. Donation from Rev. Jas. Snodgrass, per Dr. S. Agnew,			10 00
Harrodsburgh, Ky. From Aux. society, per Rev. S. H. Crane,			17 00
Hanging Fork, do do do do do do			6 50
Illinois, Donation from Rev. B. F. Spillman, Miss'y. of the Board,			5 00
Knowlton, N. J. Coll. in Pres. church per Rev. T. Talmage,			1 87
Lebanon, Ky. From Aux. society per S. H. Crane,			4 50
Mercer, Pa. Coll. in Pres. church, under the pastoral care of Rev. Mr. Allen, per Mr. S. Thompson, Tr.			15 00
Muskingum, Ohio, Add. annual subscription of Pres. congregation per Rev. J. Culbertson,			4 00
Mount Horeb, Ky. From Aux. society per Rev. S. H. Crane			2 50
Manayunk, Pa. Coll. in Pres. church, per Rev. A. Coe,			3 00
Norwich, Ohio, Annual subscription in part of Pres. congregation per Rev. J. Culbertson,			8 75
Newton, Ohio, Coll. in Pres. church per Mr. M. Gillespie,			17 00
New Providence, Ky. Monthly coll. do Rev. S. H. Crane,			23 50
Newtown, Pa. From Aux. society balance of last year's subscription, per Mr. J. Watson,			2 50
Ohio. Amount of three wedding fees, from Rev. T. Barr			5 50
Philadelphia. Donation from Mr. Wm. F. Geddes	5 76		
Annual sub. 1st Pres. church, per Rev. R. B. Campfield	148 50		
Donation from Miss Ann Easton, do. do.	2 00		
Annual subscription 4th Presb. church	3 00		
Donation from Mr. Thos. Spratt	5 00		
Annual subscription 6th Pres. church, per Mr. J. Crowell	100 00		
Annual do. of Aux'y of 7th do. Rev. Mr. Engles	4 50		
Annual do. in part of 8th do.	35 00		
Monthly collection in 11th do. since Sept. last, per Mr. Sprague	17 50		
From Auxiliary society 11th Presb. Church	2 50		
			323 76
Princess Ann. (near) Annual sub. in Presb. church. per Rev. R. M. Laird			14 00
Raccoon. From Presb. church, under the pastoral care of Rev. Mr. Allen, per S. Thompson, Tr.			40 61
Salem, N. J. Additional annual sub. of Presb. church, per Rev. J. Burt			7 00
Springfield, Ky. From Auxiliary Society, per Rev. S. H. Crane			6 50
Shippensburg. Annual sub. in Presb. church, per Rev. H. R. Wilson,	15 00		
Donation from do.	10 00		
Do. from S. D. per do.	5 00		
			30 00
Troy, Ohio. From Auxiliary Society, per Rev. W. J. Frasier			11 31
Trenton, N. J. Annual subscription of Presb. church, per Rev. J. W. Alexander			30 00
Tuscarora Valley. Collection in do. do. do. John Coulter			24 00
Upper Mount Bethel. Do. do. do. do. T. Talmage			3 50
Versailles, Ky. From Auxiliary Society, per Rev. S. H. Crane			7 50
Woodford, Ky. Do. do. do. do.			15 00
Zanesville, Ohio. Additional sub. of Presb. church, per Rev. J. Culbertson			44 50
Missionary Reporter. From sundry subscribers			136 50
SOLOMON ALLEN, *Treasurer,* *No.* 18, *South Third Street.*			$1,022 67

Note. The amount acknowledged in the January number from the Rev. E. Washburn, should have been as follows—

From Marion co. Ohio, by Rev. E. Washburn	12 06
Do. Blenden, Franklin co. Ohio, per do.	25 00

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BOARD OF EDUCATION.

[Continued from page 96.]

In our last it was observed, that disappointments are to be expected in prosecuting the great work in training our youth for the gospel ministry. In the progress of time, it is likely they will appear in different forms. Let us look at them.

Some of our beneficiaries, after having obtained a collegiate education, may abandon their views of the ministry, and direct their studies for another profession. Yet our charity may not be wholly lost; for these young men may become distinguished in the practice of medicine or of law, or rank among the first of their country's statesmen; and may, in subsequent life, be visited by divine grace, & although they never enter the sacred ministry, they may, in the profession in which they are called to fellowship with God in Christ, prove eminent blessings to the church, as well as to the world.

Some, by intense application to study and neglect of bodily exercise, may bring on disease and premature death. Their Redeemer may call them home to himself, before they are permitted to enter on that great and honourable employment for which they are preparing with such unrestrained and undisciplined ardour. It will be the business of the Executive Committee to watch over the youth committed to their care, and to caution them against such unadvised waste of health in the prosecution of their studies, and to endeavour to preserve their lives for future usefulness.—Yet with all their care, cases of disappointment in this form will probably occur; it is often so difficult to convince young students of the necessity of paying attention to the preservation of health by a due degree of daily corporeal exercise; and disease induced by study comes on so imperceptibly, and seizes on the constitution with a deadly grasp before it has given a warning, that we have reason to fear; we shall be called to mourn over some of our fairest flowers nipt by the chilling frost of death; just as they are beginning to unveil their beauties and to send forth their fragrance. And what shall the church do under such afflictive disappointments? shall she regret the expenditure of money laid out on the education of her children? By no means.—Let her imitate the conduct of a wise and pious parent in similar circumstances. Let her console herself in reflecting that her beloved sons, from whose services she had expected much advantage, have gone, in the morning of their days, to their rest in glory, and that their Lord and Master was pleased to advance them from a station in his church on earth to a higher station in his church in heaven. Let her reflect that such disappointments are intended to try her faith and her patience in well doing.

But greater disappointments, more distressing occurrences than these may try us in the course of our labours.—Youths of no piety, by artful dissimulation, participating of the charity of the church, may pass through all the trials preparatory to licensure, and enter with high reputation on the work of the ministry; acquire great popularity, preach to oveflowing assemblies, and obtain distinguished stations in the church; and then, after the lapse of a few years, begin to propagate some destructive heresy, and create schisms in the church; or forfeit their reputation by abandoning themselves to some degrading vice, and cut themselves off from the honours and work of that holy office, to which they were never called by the head of the church, and which they have degraded by their unhallowed assumption. Such disappointments will make the heart of piety bleed.—But despondency should not follow.—Such occurrences are to be expected.—

The Saviour has taught us to look for them. They will read us a painful lesson on human depravity and the great deceitfulness of the unsanctified heart. Still we may console ourselves by recollecting that the Lord reigns; that he will take care of his church,and provide for her men after his own heart, who will maintain her cause and interests in this ungodly world.

Hopes Realized.

Let us turn to the bright side of the subject. We have anticipated disappointments; let us now anticipate the fulfilment of our hopes. Here we shall see enough to quicken our exertions, and to animate our benevolence.

Many of our beneficiaries will go forth under the patronage of the Board of Missions, to preach the gospel to the destitute. They will carry the water of life to the thirsty, and the bread of life to the hungry. They will go in quest of wandering sheep, and bring them back to the fold of Christ. Churches, by their instrumentality, will be collected and organized for divine worship, in which the gospel may be preached for generations to come.

Many will be settled as pastors over country congregations, and will form the character of our hardy yeomanry under the influence of religion to the practice of piety and virtue.

Some will labour in villages and towns; where they will aid in promoting every thing that is good, in checking the progress of vice and intemperance, and in maintaining the cause of piety, truth, and virtue.

And some will lift up their voices in our chief cities, and blow the trumpet of the gospel in the hearing of those who, owing to their residence, their wealth, and their talents, send an influence to distant parts of the land. In such, elevated and commanding stations, they will be as lights set on some lofty eminences; and may we not hope, that from them will issue a salutary and pervading influence through the vitals of the community?

These are no visionary anticipations. They are results that may be naturally expected. Some distinguished ministers of the gospel now living were indebted for their education to benevolent individuals, or to benevolent societies. Many thus prepared for the ministerial work are now labouring acceptably and usefully in domestic and foreign missions, and in our villages, towns and cities.

The celebrated Buchanan, one of the most useful ministers of our days, received his education from the benevolence of Thornton.

Strange Mistakes.

By turning to our number for January last, it will be seen, from a brief history of the doings of the General Assembly in reference to the education of young men for the gospel ministry, that it is now TWENTY-FIVE years, since our highest judicatory turned their attention to this important matter; that for many successive years they have prosecuted this business, and inquired of the Presbyteries whether they were doing their duty in relation to it; and that it will be ELEVEN years next May, since they appointed a Board of Education to manage this interesting concern. Yet, strange as it may appear, some individuals connected with the Presbyterian Church have spoken on this subject, as if it were a new thing for the Assembly to act in this business of education, and have expressed disapprobation at their conduct, as if they were tresspassing on ground pre-occupied by others.

Let us, for a moment, suppose it a fact, that the General Assembly had been so remiss as to have overlooked this great business; what then? Would it follow that the supreme Judicatory of the Presbyterian Church have lost their right of engaging in it, and that by doing so they would encroach on the rights of others? Will any Presbyterian, will any christian, advocate such a position? On the contrary should not every christian, and every Presbyterian, rejoice to see this venerable body awake from

their slumbers, and with all the anxiety of a parent's heart begin to devise measures for training their youth for the ministry of grace?

But this is mere supposition; the General Assembly of the Presbyterian Church have not so neglected their duty; they have taken the lead of other churches in this matter. They occupy their own ground, and make no encroachment on that of other churches. They claim jurisdiction over their own family, and the right of superintending the education of their own children; a right which ought never to be abandoned to others, so long as there remain intelligence, wealth and piety enough for the due exercise of this right.

The mistake just noticed recals to our recollection a mistatement published in regard to the Assembly's Missionary operations a few years ago, in an eastern journal. It was then stated in that periodical, that the General Assembly of the Presbyterian Church expended but little more than $1400 annually, in the missionary cause. Now, the fact is, the Board of missions, acting under the Assembly's authority, had, for many years past, at their command, every year, $4000 and $5000 for missionary appointments. And this sum was but part of what was annually expended in the missionary cause under the Assembly's superintendence; for if we add to it what was disbursed by Synods and Presbyteries who were required to report annually to the Board of Missions, on the subject of missions, the whole virtually expended by the Assembly would amount to more than *thrice* $4000, more than $12,000 annually.

Yet this, it is confessed, is a small sum for a church so numerous and opulent as the Presbyterian, to apply to a cause so interesting. She is now, we trust, awaking and putting forth more vigorous exertions. The Board of Missions is advancing with rapid strides; and the Board of Education would emulate her sister's efforts, and covet her prosperity. And around these two Boards. we trust, every Presbyterian will rally. They are the hope of our church. We would cherish no sectarian feelings. We rejoice in the prosperity of *every evangelical Church.* But if the doctrines and institutions of the Presbyterian Church are scriptural, they ought to be supported by every one who belongs to this Church and believes them to be scriptural.

Correction of a Misstatement.

The error in regard to the number of students in Princeton College, published in the Quarterly Register of the Amer. Education Society, on which we remarked in our last, has been noticed by the Editor of that periodical. He has promptly corrected it, and requested the correction to be made by Editors who may have copied from his work. He expresses his regret at the mistake, and acknowledgement to the Editors of this miscellany for pointing out the error.

COLLECTIONS BY THE GENERAL AGENT.

During the months of January and February last, he received from the following sources, viz:

From individuals of the First Presbyterian Church, Wall street, New York,	$350 00
Female Association of - - - - - do - do	350 00
From individuals of Murray street Church, - - - do	218 00
Do do Scotch Presbyterian Church Cedar street, do	138 50
Moses Allen, a member of the Brick Church - - - do	100 00
Rev. Gardiner Spring, D. D. Pastor of do - - - do	25 00
Rev. Robert M'Cartee, Pastor of Church in Canal street - - do	5 00
Mrs. Joanna Bethune, member of do - - do	25 00
First Presbyterian Church Albany, N. Y. State - - - -	246 25
Second do do do do - - - - -	144 00
Third do do do do by a few individuals, - -	21 25
Fourth do do do do collection in Church, and from 3 individuals - - - - - - - -	27 37½

The Female Bible Class Association, of the First Presbyterian church Albany, handed by Miss Ann M. Olmsted, - - - - - - - 25 00
Rev. James V. Henry, of Albany, - - - - - - - 10 00
Henry W. Delavan, Ballston, Saratoga county, N. Y. - - - - 50 00
From an unknown friend to the cause, supposed to be a member of the 2d Presbyterian Church Albany, - - - - - - - - 5 00*
From individuals of the church, in Princeton N. J. - - - - 92 50
From the Female Foreign and Domestic Missionary Society of Philadelphia, being a part of the proceeds of their late exhibition, at the Masonic Hall, handed by Miss Margaret M'Culloh, - - - - - - 51 00
From two indivlduals, members of the church in Cedar street, N. Y. of which Rev. C. Mason is Pastor, - - - - - - - - 30 00
Of this sum, $5 was receipted to the Treasurer of the Auxiliary Board of the Synod of New York; and the balance, $25 marked paid on the subscription book, of the said church. The book was retained by the church session for circulation; and the amount obtained, is not known to the Gen. Agent.

*Covered by the following note, addressed to the Agent, and to the care of the Rev. Dr. Sprague, Pastor of the 2d church Albany:—

"Accept this from one whose heart rejoices in the exertions that are now made to send forth the living Teacher; and whose prayer is that the Great Lord of the Harvest would bless these exertions, until every ear shall hear the JOYFUL SOUND, and every heart rejoice, and sing forth the praises of REDEEMING LOVE."

REMARKS OF THE AGENT.

It is proper to remark, that but few of the churches, in the city of N. Y. were called upon; from want of time, on the part of the Agent, & because it was not deemed expedient to make a general application there, at present. So far as the claims of the Board were submitted to the people, they were acknowledged, and treated with marked attention and favour. Had the personal call, in the churches, in which the subject was introduced, been more extended, the amount of contributions would have been proportionately greater than it is.

In the city of Albany, the objects of the Board were laid before all our churches and met with cordial approbation and support. In the city of Philadelphia, only four of the churches have, as yet, been visited, by the General Agent: and in one of these, viz: the 3d, nothing more has been attempted, than to explain the business, from the pulpit.— In the 1st and 2d churches, the personal call, from want of time, has been quite limited, which accounts for the small amount obtained in these large and liberal congregations. The collections here. will be resumed, so soon as circumstances will permit; and no fears are entertained, as to the result.

It is earnestly hoped and confidently expected, that the Presbyteries will, at their approaching stated meetings, be prepared to co-operate in this important concern, by adopting a plan which the Board are now digesting, and intend publighing in the next number of the Reporter and Register. It verily seems to us, that the character and harmony and best interests of the Presbyterian church, are closely connected with the wise management and success of the Missionary and Education Boards of our General Assembly. These are the churches' own institutions, responsible to her as such, and under favour of Divine Providence, entirely dependent on her members, for their efficiency. Let them not be viewed as local institutions; nor let them be left to depend entirely on the churches, in the vicinity of the seat of their operation. Cordial, and general co-operation will secure complete success.

TREASURER'S ACCOUNT.

The Treasurer of the Education Board reports the following receipts, 1830.

Jany.	16	From William J. Williams, balance of his subscription, - - -	20
	18	do Rev. Jos. Sandford annual - - do - - - -	25
	21	do 2d Presbyterian Church by Rob. Ralston, Esq. - - - -	10
	22	do Mrs. Fowle, - - - - - - - - - - - -	5
Feby.	2	do Miss M'Farran, - - - - - - - - - - -	2
	6	do Miss Olive Sproat, donation, - - - - - - - -	10
	17	do Collections by General Agent, - - - - - - -	1900
		Donation from Tuscumba, Alabama, - - - - - -	2
	24	do Collections by General Agent, - - - - - -	200
			$2174

Philad. Feb. 24, 1830. JOHN STILLE, *Treasurer.*